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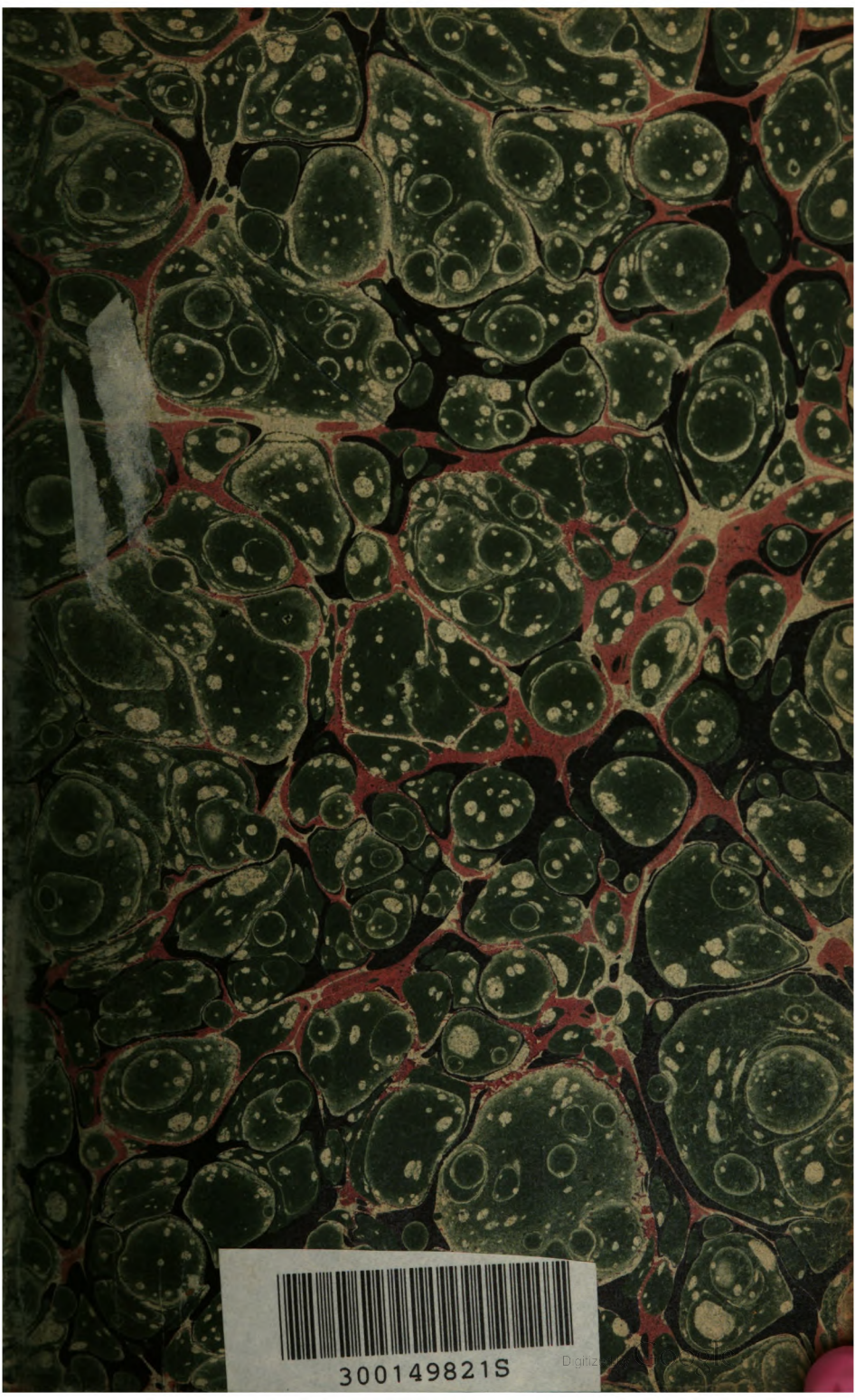
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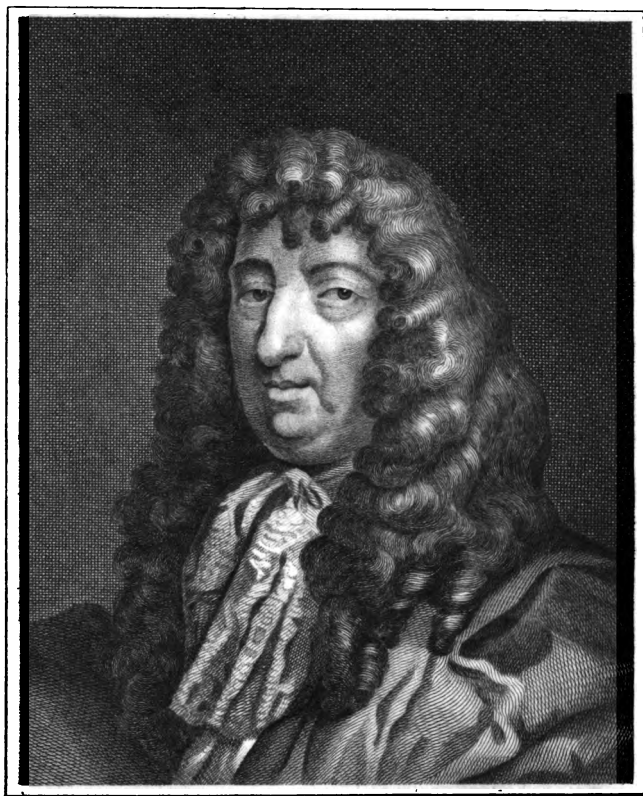
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Seest pinx! — P. Thomson sculp!

SAMUEL BUTLER.

PUBLISHED BY CHARLES & HENRY BALDWIN, NEWGATE STREET.



1819.



HUDIBRAS.

BY

SAM^L BUTLER.



J. N. THOMPSON SCULPT

HUDIBRAS,
BY
SAMUEL BUTLER;
WITH
DR. GREY'S ANNOTATIONS.

A NEW EDITION, CORRECTED AND ENLARGED.

IN THREE VOLUMES.

VOL. I.



LONDON:
CHARLES & HENRY BALDWIN, NEWGATE STREET.

1819.



George Larrance, Dorset Street, London.

ADVERTISEMENT.

THE industry of Dr. Grey, assisted by the communications of Bishop Warburton, and other learned Friends, has brought together such a variety of curious and interesting matter, illustrative of the sense and allusions of HUDIBRAS, as to leave to succeeding Editors little more than the humble, but by no means unimportant task, of revision and correction. In the present edition, the whole of Dr. Grey's Annotations have been preserved, divested of the numberless inaccuracies and typographical errors, by which they have been hitherto disfigured: the text has been collated with the earliest copies, and many false readings discovered and corrected. Occasional observations have been added, where the allusions of BUTLER appeared to be misunderstood, or imperfectly elucidated.

ADVERTISEMENT.

The publication, by Thyer, of our Author's Genuine Remains, has opened a source of information to the commentator not possessed by Dr. Grey, who has unsuspectingly introduced in his notes many passages from a publication of commonplace ribaldry, professing to be the Posthumous Works of Butler, but containing only three of his productions,—the Ode on Du Vall, Case of Charles I. and Letters of Audland and Prynne. The Doctor's quotations from this collection have been retained, but care has been taken to distinguish them as spurious.

The extreme scarcity of Towneley's admirable French version of HUDIBRAS, having confined it to the libraries of the curious, some specimens of it may not be unacceptable to the general Reader.

TRANSLATIONS OF HUDIBRAS.

“ A translator dyes an author, like an old stuff, into a new colour, but can never give it the beauty and lustre of the first tincture ; as silks that are twice dyed lose their glosses, and never receive a fair colour. He is a small factor, that imports books of the growth of one language into another, but it seldom turns to account ; for the commodity is perishable, and the finer it is, the worse it endures transportation, as the most delicate of Indian fruits are by no art to be brought over.”

Butler's Character of a Translator,
Remains, Vol. II.

VOLTAIRE, after paying a handsome tribute to the wit and learning of Butler, has pronounced his great work to be absolutely untranslatable ; and certainly the specimens he has himself given of a version of it, strongly corroborate his assertion.* Hudibras has,

* *Mel. Philos. par Voltaire.*

notwithstanding, been admirably translated into Voltaire's own language by an English gentleman, whose version displays such a singular union of spirit and fidelity, that it might be said of Butler and his translator,

*Never did trusty Squire with Knight,
Or Knight with Squire, jump more right ;
Their arms and equipage did fit,
As well as virtues, parts, and wit.*

Mr. Towneley's *Hudibras** is perhaps the very best translation of any humourous au-

* The translator of *Hudibras* was uncle to Charles Towneley, Esquire, celebrated for his noble collection of ancient marbles. He received his education in France, and was many years in the French service. His version of *Hudibras* appeared, without his name, in 1757, in 3 vols. 12mo. In the copy presented to the British Museum by his nephew, there is a well-engraved portrait of Mr. Towneley, by Skelton, with the following inscription :

JOHANNES TOWNELEY,
Ordinis Militaris Sti. Ludovici Eques.
Ad impertiendum amicis inter Gallos
Linguae Anglicanae non nihil peritis,
Facetum poema Hudibras dictum
Accurate, festiveque Gallice convertit.
Hic JOHANNES TOWNELEY,
Caroli Towneley de Towneley
In agro Lancastriensi Armigeri filius:
Nat. A. D. 1697—Denat. A. D. 1782.
Grato pioque animo fieri curavit
Johannes Towneley, Nepos, 1797.



From a scarce Print by Skelton.

thor, with the exception of Sir Thomas Urquhart's Rabelais. The unambitious manner in which it was first ushered into the world, and its subsequent scarcity, have hitherto deprived it of the celebrity and applause to which it is so justly entitled; but it may be hoped, that the present rage for re-printing will not suffer so excellent a work to remain confined to the libraries of the curious. The following specimens, selected, not on account of their superior merit, but of the popularity of the passages in the original, will convince the reader of the justice of this encomium.

The religion of Sir Hudibras described,
P. 1. C. 1. l. 189 to 200 :

*For his religion, it was fit
To match his learning and his wit, &c.*

Sa religion au génie
Et sçavoir étoit assortie ;
Il étoit franc Presbytérien,
Et de sa secte le soutien,
Secte, qui justement se vante
D'être l'Eglise militante ;
Qui de sa foi vous rend raison
Par la bouche de son canon,
Dont le boulet et feu terrible
Montre bien qu'elle est infaillible ;
Et sa doctrine prouve à tous
Orthodoxe, à force de coups.

His language :

But, when he pleas'd to shew't, his speech, &c.

l. 91 to 104.

Mais quand il parloit de son mieux,
C'étoit langage harmonieux,
Du ton que le Pedant affecte,
Ou de Babel le dialecte,
C'étoit un habit d'Arlequin
D'Anglois, de Grec, et de Latin,
Que de coudre il prenoit la peine,
Comme on coud satin sur futaine ;
Son ton mixte étoit moins commun,
Que n'est trio chanté par un ;
Ce qui pouvoit bien faire accroire,
Quand il parloit, à l'auditoire
D'entendre encor le bruit mortel
De trois ouvriers de Babel,
Ou Cerbere aux ames errantes
Japper trois langues différentes.

The image in the two last lines is a happy substitution for the *leash of languages* in the original.

The following passage is perhaps improved in the translation :

For he by geometric scale, &c.

l. 121 to 126.

En géometre raffiné
Un pot de biere il eut jaugé ;
Par tangente et sinus, sur l'heure
Trouvé le poids de pain ou beurre,
Et par algèbre eut dit aussi
A quelle heure il sonne midi.

For Hudibras wore but one spur, &c.

l. 453 to 457.

Car Hudibras, avec raison,
Ne se chaussoit qu'un èperon,
Ayant preuve démonstrative
Qu'un côté marchant, l'autre arrive.

The famous simile of Taliacotius is given with correctness and spirit, but the humorous effect of the rhymes to the first and third line could not be adequately rendered :

*So learned Taliacotius from, &c.
Cut supplemental noses, which, &c.*

Ainsi Talicot d'une fesse
Sçavoit tailler avec adresse
Nez tous neufs, qui ne risquoient rien
Tant que le cul se portoit bien ;
Mais si le cul perdoit la vie
Le nez tomboit par sympathie.

Compare the preceding lines with Voltaire's version of the same passage :

Ainsi Taliacotius,
Grand Esculape d'Etrurie,
Répara tous les nez perdus
Par une nouvelle industrie :
Il vous prenoit adroitement
Un morceau du cu d'un pauvre homme,
L'appliquoit au nez proprement ;
Enfin il arrivait qu'en somme,
Tout juste à la mort du prêteur

Tombait le nez de l'emprunteur,
 Et souvent dans la meme bière,
 Par justice et par bon accord,
 Ou remettait au gré du mort
 Le nez auprès de son derriere.

The triumphal procession of the Knight
 and Squire, and description of the stocks, are
 given with true mock-heroic dignity :

Ralpho dispatch'd with speedy haste, &c.

C. 2. l. 1113 to 1178.

L'Ecuyer ayant fait l'affaire,
 Et garotté son adversaire,
 Donna la corde au Chevalier,
 Pour qu'il menât son prisonnier
 En triomphe ; et bêtes reprises
 Et fesses en selle remises,
 Le fier Ralpho prit le devant,
 Portant la caisse et l'instrument
 Au bout de sa lame, en trophée
 Contre son epaule appuyée.
 Après venoit le Chevalier
 Menant Crodéro prisonnier,
 Le tirant de même maniere,
 Qu'un bateau montant la riviere.
 Ils marchaient ainsi triomphant
 D'un bout a l'autre traversant
 Une Ville, au bout de laquelle
 Est batie une Citadelle,
 Qui commande les environs,
 Qu'on croit l'ouvrage des démons ;
 Puisque dans toute sa fabrique,
 On ne voit ni pierre ni brique,

Ni barre de fer, ni verroux,
 Ni herse, pont-levis, ni clouds.
 Tout en est de bois, mais le diable,
 Par charmes, la rend imprenable.
 On y met les gens en prison,
 Qui n'a que neuf pouces en rond ;
 Si basse qu'il est nécessaire
 D'être assis ou couché par terre,
 Dans cercle magique empêtré
 Jusqu'à mi-jambe et bien serré.
 Des murs d'air tiennent la personne,
 Tant que le Chef du Bourg l'ordonne.
 En arrivant, le Chevalier
 Prit terre, ainsi que l'Ecuyer,
 A la muraille extérieure,
 Où l'on voit une autre demeure,
 Ou prison, faite pour les mains,
 Par enchantemens inhumains,
 Qui retient les moindres parties,
 Sans que les grosses soient saisies.
 Tout le corps y peut bien passer
 Mais les mains n'y sçauroient glisser ;
 Et lorsque l'Exorciste applique
 Au poignet le cercle magique,
 Le corps se sent fesser, picquer,
 Comme s'il portoit un sorcier
 En poste, à vingt milles par heure ;
 Et pourtant en place il demeure.
 Sur le sommet de ce donjon
 Est une flèche, ou violon
 Et caisse, en forme de trophée,
 Par l'Ecuyer fut attachée.
 Puis la trappe ayant fait bailler,
 De force ils y firent entrer

Crodéro, dont l'humeur chagrine
 Étoit dépeinte sur sa mine,
 La trappe lâchée, a l'instant
 Prit de ses pieds le survivant ;
 Et l'autre, quoique plus coupable,
 S'étant démené, comme un diable,
 Sur la tête du Chevalier,
 Ne fut pas tenu prisonnier ;
 Et malgré toute son audace,
 Comme étranger, on lui fit grace,
 Quand son camarade innocent
 Fut serré si cruellement.
 Ainsi parfois Dame Justice
 Livre un innocent au supplice,
 Quand le coupable garnement,
 Est renvoyé sans châtement.

This said, his courage to inflame, &c.

C. 3. l. 477 to 540.

Il dit, et son cœur s'enflamma,
 Trois fois sa maitresse il nomma ;
 Et l'amorce renouvelée
 Aux pistolets, tira l'épée ;
 Fit marcher Ralpho le premier,
 Et lui, comme habile guerrier,
 Qui de son art la règle observe,
 Se plaça pour corps de réserve ;
 Puis du talon de fer armé
 Du cheval piqua le côté,
 Et par effet de sympathie,
 De marcher plus vite l'envie
 De ce talon du Chevalier
 Passa dans celui du coursier.
 Cependant, avec rage égale,

S'empressoit la troupe rivale ;
 Vers Hudibras ils s'approchoient,
 Et déjà presque ils y touchoient,
 Quand Orsin, de main meurtrière
 A Ralpho lança telle pierre,
 (Pas si grosse à la vérité
 Que celle, qui du tems passé,
 Par Diomede fut lancée
 Au croupion du pauvre Enée.)
 Mais qu'elle pouvoit l'envoyer
 En l'autre monde voyager :
 (Soit qu'on y monte ou qu'on y rampe,
 Où vont *Saints* que deux fois on trempe.)
 Du danger surpris, l'Ecuyer
 Trouva bon de se reculer ;
 Quand Hudibras, avec vitesse,
 Le secourut dans sa foiblesse.
 Mais voyant que de l'ennemi
 Le feu, pour lors très-bien servi,
 De loin lui faisoit tant de peine,
 Résolut en grand capitaine,
 D'en venir tout de suite aux coups ;
 Mais pour éviter les cailloux,
 Ainsi que les morceaux de brique,
 Il avançoit en ligne oblique ;
 Approchant chaque pas un peu,
 Et constamment gardant son feu ;
 D'expert guerrier manœuvre franche,
 Quand il en vient à l'arme blanche.
 C'est ainsi que le Chevalier
 Suivoit les règles du métier,
 Quand le Sort à son ordinaire
 Tournant, prit le parti contraire.
 (Et d'autant plus honteux pour lui,

D'abandonner un tel ami.)
 Car Colon, prenant une pierre,
 En donna de rude maniere,
 Sur le gros ventre d' Hudibras
 Et pensa le jeter à bas ;
 Il lâcha rênes et rapiere,
 Mais, se prenant à la criniere,
 Garda le siege, et comme oiseaux,
 En mourant serrent les ergots,
 Hudibras dans cette épouvante,
 D'un ergot tira la détente
 D'un des pistolets, qui partit ;
 Et, comme mainte fois on vit
 Dans ses exploits, Dame Fortune
 Lui faire faveur non commune,
 Lorsqu'il pouvoit moins y songer,
 Aussi fit-elle en ce danger.
 Car le boulet, à l'aventure,
 Parti sans dessein, fit blessure
 Au gourdin de Talgol, frolant
 Sur son épaule en y passant,
 Et logea dans l'armet de cuivre
 De Magnano, qui voulant vivre,
 Cria d'abord, un Chirurgien ;
 (La crainte à part, il n'avoit rien)
 Répétant, au meurtre sans cesse,
 Il tomba, comme de foiblesse.

I shall conclude these extracts with the
 dialogue between the Knight and the Lawyer,
 P. 3. C. 3. l. 633 to 682.

*Quoth he,—There is one Sidrophel,
 Whom I have cudgell'd—Very well.*

*And now he brags t' have beaten me—
Better and better still, quoth he : &c.*

Il est, dit-il, de par le monde
Un Sidrophel, que Dieu confonde,
Que j'ai rossé des mieux.—Fort bien.—
Et maintenant il dit, le chien,
Qu'il m'a battu.—Bien mieux encore.—
Et jure, afin qu'on ne l'ignore,
Que s'il me trouve il me tuera—
Le meilleur de tout le voila.—
Il est vrai que ce misérable
A fait serment au préalable
Que moi je l'ai dévalisé—
C'est fort bien fait, en vérité.—
Tandis que lui-même il confesse,
Qu'il m'a volé dans une presse
Mon manteau, mon gousset vidé ;
Et c'est pourquoi je l'ai rossé ;
Puis mes effets j'ai sçu reprendre—
—Oui da (dit-il) il faut le pendre.
Dois-je, pour prendre les devans
Jurer qu'il m'a volé ?—J'entends—
Ou bien, aurai-je meilleur titre
A le faire assigner ?—Belître !
L'accuser à la Session,
Et l'y faire juger ?—Fort bon—
Ou pour prévenir sa malice,
Le faire passer pour complice
D'un crime d'état !—Il est vrai—
Si, comme défendeur j'aurai
En pareil cas de l'avantage,
En traversant, selon l'usage,
Son action ?—De mieux en mieux—
De plus, je puis, si je le veux,

Y mettre en jeu certaine Veuve,
 Contre qui je puis faire preuve
 D'avoir mis Sidrophel en train,
 Après m'avoir promis sa main,
 Et, pour me manquer de parole,
 De s'entendre avec lui—Quel rôle !
 Le dit Sidrophel suborner
 Avec le Diable à comploter,
 Qui m'a fait une peur horrible
 Peur pour ma vie—Est-il possible ?
 Prouvez cela—M'a bien rossé
 De Diables et Lutins aidé—
 Bon encore—La nuit entière,
 Il m'a fait passer en fourrière
 Mourant de peur, et m'a volé,
 La selle à mon cheval ôté,—
 De pis en pis—Et moi de crainte
 De pareille ou pire contrainte,
 Enfin je me suis résolu
 De monter mon cheval à crû.

Dit l'Avocat—Sans flatterie,
 Vous avez, Monsieur, batterie
 Aussi bonne qu'on puisse avoir ;
 Vous devez vous en prévaloir.
 S'ils vous ont traité de la sorte
 Comme votre recit le porte,
 Je vous en fais mon compliment ;
 Je voudrais pour bien de l'argent,
 Et plus que vous ne sçauriez croire,
 Qu'il m'arrivât pareille histoire.

The beginning of the first canto of *Hudibras* has been admirably turned into Latin doggrel by Christopher Smart. As the lines are by no means of common occurrence, I shall make no apology for inserting them. They are extracted from *The Student, or Oxford and Cambridge Miscellany*, published by Thornton and others in 1750.

*When civil dudgeon first grew high,
And men fell out they knew not why, &c.*

l. 1 to 80.

Cum arsit civica phrenesis
Pacis hominibus pertæsis,
Nec cuiquam nota fuit causa
Tam dira quæ produxit ausa,
Cum tristes iræ et furores
Multum elicerent cruoris,
Et velut qui sunt mentè capti
Præ mero ire parum apti.
Sic hi pugnabant, dum pro more
Religio quique est in ore ;
Hanc coluit quisque nomen tenus
Sed nemo novit quodnam genus,
Cum præco alta e testudine,
Auritâ stante multitudine,
Hanc dedit exhortationem,
Ut foveant seditionem,
Et manu tusum ecclesiastica,
Pulvinar movit vi elastica,
Tunc ivit foras noster heros,
Ut vinceret gigantes feros.

Aspectum si quis observaret,
 Hunc florem equitum juraret.
 Nam nusquam genuflexum dedit,
 Nisi cum titulum accepit,
 Nec ictum æqua tulit mente,
 Nisi ab honorario ente,
 Duplicem scivit usum chartæ,
 Tanta ut nullus alter arte
 Mercurio doctus tam, quam marte. }
 Clarus in bello, in pace quoque,
 Et jure Cæsar ex utroque,
 Sic victum sorices ut ferunt,
 Utroque elemento quærunť,
 Sed multus author litem gerat
 An fortior, an prudentior erat,
 Hi illud, illi hoc defendant,
 Sed licet acriter contendant,
 Tam parva fuit differentia,
 Vix et ne vix vicit prudentia,
 Hinc habuerunt illum multi,
 Aptum perfungi vice stulti,
 Nam sic MONTAGNUS vacans otio,
 Omnique liber a negotio,
 Dum lusit molliter cum fele,
 Fudisse fertur hoc querelæ,
 “ Quis scit quin felis hæc (proh facinus!)
 Si putat putat, quod sum asinus.”
 Sed quid mehercule censeret,
 THRASONEM nostrum si videret,
 (Nam sic se noster appellavit,
 In martem si quis provocavit)
 Sed sic qui putant, putant male,
 Nam noster erat nihil tale,
 Quid si ingenio fuit lautus,

De usu fuit perquam cautus,
 Perraro quidem secum ferat
 Nam metuit ne forsā terat,
 Sic multi pictas induunt vestes,
 Non nisi in diebus festis.
 Præterea Græce bene scivit,
 Sed nemo eum erudivit:
 Sic facultate naturali,
 Grunitum faciunt porcelli,
 Latine nemo scivit melius,
 Vix aves concinunt facilius,
 Utroque dives cuique egeno
 Diffudit copiam cornu pleno,
 Hebræas etiam radices,
 In solo sterili felices,
 Tot habuit ut plerique eum,
 Curtum crediderint Judæum,
 Et forsā fuit Veneris ergo,
 Judæus factus à Chirurgo.
 In logica emunctæ naris,
 In analytica præclarus,
 Ingenio fuit tam subtili,
 Discerneret ut situm pili,
 Et si qua hora disputaret,
 Cui parti magis inclinaret,
 Utramque tueretur, quæque
 Affirmat, mox infirmat æque,
 Ostendit cum suscepit litem,
 Quod vir et equus non sunt idem,
 Avem non esse buteonem
 Et esse satrapam bubonem,
 Et anseres justiciarios
 Cornices fidei commissarios,

**Deberet disputatione
Et solveret solutione ;
Hæc omnia faceret et plura,
Perfecto modo et figura.**

London, Dec. 1818.

TO
THE READER.

POETA NASCITUR NON FIT, is a sentence of as great truth as antiquity ; it being most certain, that all the acquired learning imaginable is insufficient to compleat a Poet, without a natural Genius and Propensity to so noble and sublime an art. And we may without offence observe, that many very learned Men, who have been ambitious to be thought Poets, have only rendered themselves obnoxious to that satirical inspiration, our Author wittily invokes :

Which made them, tho' it were in spight
Of Nature and their Stars, to write.

On the other side, some who have had very little human learning*, but were endued with a large share of natural wit and parts,

* Shakespear, D'Avenant, &c.

have become the most celebrated Poets of the Age they lived in. But as these last are, Raræ Aves in Terris ; so when the Muses have not disdained the assistances of other Arts and Sciences, we are then blessed with those lasting monuments of wit and learning, which may justly claim a kind of eternity upon earth. And our Author, had his modesty permitted him, might with HORACE have said,

Exegi Monumentum Ære perennius ;

Or with OVID,

*Jamque opus exegi, quod nec Jovis Ira, nec Ignis,
Nec poterit ferrum, nec edax abolere Vetustas.*

The Author of this celebrated Poem was of this last composition ; for although he had not the happiness of an Academical Education, as some affirm, it may be perceived, throughout his whole Poem, that he had read much, and was very well accomplished in the most useful parts of human learning.

RAPIN (*in his Reflections*) speaking of the necessary Qualities belonging to a Poet, tells us, *He must have a Genius extraordinary ; great natural Gifts ; a Wit, just, fruitful, piercing, solid and universal ; an Understanding, clear and distinct ; an Imagination, neat and pleasant ; an Elevation of Soul, that depends not only on Art or Study, but is purely a Gift of Heaven, which must be sustained by a lively Sense and Vivacity ; Judgment to consider wisely of things, and Vivacity for the beautiful expression of them, &c.*

Now, how justly this Character is due to our Author, I leave to the impartial Reader, and those of nicer judgments, who had the happiness to be more intimately acquainted with him.

The reputation of this incomparable Poem is so thoroughly established in the World, that it would be superfluous, if not impertinent, to endeavour any panegyric

upon it.—However, since most men have a curiosity to have some account of such anonymous Authors, whose compositions have been eminent for Wit or Learning ; I have been desired to oblige them with such informations, as I could receive from those who had the happiness to be acquainted with him, and also to rectify the mistakes of the Oxford Anti-quary, in his Athenæ Oxonienses, concerning him.

THE AUTHOR'S LIFE.

SAMUEL BUTLER, the Author of this excellent Poem, was born in the Parish of Strensham, in the county of Worcester, and baptized there the 13th of February, 1612. His father, who was of the same name, was an honest country farmer, who had some small estate of his own, but rented a much greater of the Lord of the Manor where he lived. However, perceiving in this son an early inclination to learning, he made a shift to have him educated in the Free School at Worcester, under Mr. Henry Bright; where having past the usual time, and being become an excellent School-scholar, he went for some little time to Cambridge, but was never matriculated into that University, his father's abilities not being sufficient to be at the charge of an academical education; so that our Author returned soon into his native country, and

became clerk to one Mr. Jefferys of Earls-Croom, an eminent Justice of the Peace for that County, with whom he lived for some years, in an easy and no contemptible service. Here, by the indulgence of a kind master, he had sufficient leisure to apply himself to whatever learning his inclinations led him, which were chiefly History and Poetry ; to which, for his diversion, he joined Music and Painting ; and I have seen some Pictures, said to be of his drawing, which remained in that Family ; which I mention not for the excellency of them, but to satisfy the reader of his early inclinations to that noble art ; for which also he was afterwards entirely beloved by Mr. Samuel Cooper, one of the most eminent Painters of his time.

He was, after this, recommended to that great encourager of learning, Elizabeth, Countess of Kent, where he had not only the opportunity to consult all manner of learned books, but to converse also with that living library of learning, the great Mr. Selden.

Our Author lived some time also with Sir Samuel Luke, who was of an ancient family in Bedfordshire ; but, to his dishonour, an eminent Commander under the Usurper

Oliver Cromwell ; and then it was, as I am informed, he composed this loyal Poem. For though fate, more than choice, seems to have placed him in the service of a knight so notorious, both in his person and politics, yet by the rule of contraries, one may observe throughout his whole Poem, that he was most orthodox, both in his religion and loyalty. And I am the more induced to believe he wrote it about that time, because he had then the opportunity to converse with those living characters of rebellion, nonsense, and hypocrisy, which he so lively and pathetically exposes throughout the whole Work.

After the restoration of King Charles II. those who were at the helm, minding money more than merit, our Author found those verses of Juvenal to be exactly verified in himself :

*Haud facilè emergunt, quorum Virtutibus obstat,
Res angusta Domi :——*

And being endued with that innate modesty, which rarely finds promotion in princes courts, he became Secretary to Richard Earl of Carbury, Lord President of the Principality of Wales, who made him Steward of

Ludlow Castle, when the Court there was revived. About this time, he married one Mrs. Herbert, a gentlewoman of a very good family, but no widow, as our Oxford Antiquary has reported: She had a competent fortune, but it was most of it unfortunately lost, by being put out on ill securities, so that it was little advantage to him. He is reported by our Antiquary to have been Secretary to his Grace, George Duke of Buckingham, when he was Chancellor to the University of Cambridge: but whether that be true or no, it is certain the Duke had a great kindness for him, and was often a benefactor to him. But no man was a more generous friend to him, than that Mecænas of all learned and witty men, Charles Lord Buckhurst, the late Earl of Dorset and Middlesex, who, being himself an excellent Poet, knew how to set a just value upon the ingenious performances of others, and has often taken care privately to relieve and supply the necessities of those whose modesty would endeavour to conceal them; of which our Author was a signal instance, as several others have been, who are now living. In fine, the integrity of his life, the acuteness of his wit, and easiness of

conversation, had rendered him most acceptable to all men ; yet he prudently avoided multiplicity of acquaintance, and wisely chose such only whom his discerning judgment could distinguish, (as Mr. Cowley expresseth it)

From the Great Vulgar,—or the Small.

And having thus lived to a good old age, admired by all, though personally known to few, he departed this life in the year 1680, and was buried at the charge of his good friend * Mr. Longueville of the Temple, in the yard belonging to the church of St. Paul, Covent Garden, at the west-end of the said yard, on the north side, under the wall of the said church, and under that wall which parts the yard from the common highway. And since he has no monument yet set up for

* “ Mr. W. Longueville would fain have buried Butler in Westminster Abbey ; and spoke in that view to some of those wealthy persons, who had admired him so much in his life-time ; offering to pay his part, but none of them would contribute. Upon which Mr. Longueville buried him with the greatest privacy (but at the same time very decently) in Covent Garden Church Yard at his own expence ; himself and seven or eight persons more following the corpse to the grave.” (*Butler's Life, Gen. Hist. Dict. vol. 6. pag. 299. Marg. Note.*) And I will beg leave to add, that the burial service was read over him by the learned and pious Dr. Patrick, (afterwards Lord Bishop of Ely) then Minister of the Parish.

him, give me leave to borrow his epitaph from that of Michael Drayton, the Poet, as the Author of Mr. Cowley's has partly done before me :

*And tho' no Monument can claim,
To be the Treasurer of thy name ;
This Work, which ne'er will die, shall be
An everlasting Monument to thee.*

The Characters of this Poem are for the most part obvious, even to the meanest pretenders to learning or history ; nor can scarce any one be so ignorant, as not to know, that the chief design thereof is a satire against those incendiaries of Church and State, who in the late rebellion, under pretence of religion, murdered the best of Kings, to introduce the worst of Governments ; destroyed the best of Churches, that hypocrisy, novelty, and nonsense, might be predominant amongst us ; and overthrew our wholesome Laws and Constitutions, to make way for their *blessed* Anarchy and Confusion, which at last ended in Tyranny. But since, according to the proverb, *none are so blind as they that will not see* ; so those who are not resolved to be invincibly ignorant, I refer, for their farther satisfaction, to the histories of Mr. Fowlis of Presbytery, and Mr. Walker of Independency ;

but more especially to that incomparable history lately published, wrote by Edward Earl of Clarendon, which are sufficient to satisfy any unbiassed person, that his general characters are not fictitious : and I could heartily wish these times were so reformed, that they were not applicable to some even now living. However, there being several particular persons reflected on, which are not commonly known, and some old stories and uncouth words which want explication, we have thought fit to do that right to their memories, and for the better information of the less learned readers, to explain them in some additional annotations at the end of this Edition.

How often the imitation of this Poem has been attempted, and with how little success, I leave the readers to judge : In the year 1663, there came out a spurious book, called, *The Second Part of Hudibras*, which is reflected upon by our Author, under the character of *Whachum*, towards the latter end of his second part. Afterwards came out the * *Dutch*

* *May'st thou print Hopkins or some duller ass,
Jorden, or him, that wrote Dutch Hudibras.*

Oldham, upon a printer that had exposed him, by printing a piece.
Works 1703. pag. 261.

and *Scotch Hudibras*, *Butler's Ghost*, the *Occasional Hypocrite*, and some others of the same nature, which, compared with this, (*Virgil Travesty* excepted) deserve only to be condemned *ad Ficum & Piperem*; or, if you please, to more base and servile offices.

Some vain attempts have been likewise made to translate some parts of it into Latin, but how far they fall short of that spirit of the English wit, I leave the meanest capacity, that understands them, to judge. The following similes, I have heard, were done by the learned Dr. Harmer, once Greek Professor at Oxon:

So learned Taliacotius from, &c.

*Sic adscititios nasos de clune torosi
Vectoris, doctâ secuit Taliacotius Arte :
Qui potuere parem durando æquare Parentem
At postquam fato Clunis computruit, ipsum
Una sympathicum cæpit tabescere Rostrum.*

So wind in the *Hypocondres* pent, &c.

*Sic Hypochondriacis inclusa meatibus Aura
Desinet in crepitum, si fertur prona per alvum,
Sed si summa petat, montisq; invaserit arcem,
Divinus furor est, & conscia Flamma futuri.*

So Lawyers, lest the Bear Defendant, &c.

*Sic Legum mystæ, ne forsân Pax foret, Ursam
Inter furantem sese, Actoremque Molossum ;
Faucibus injiciunt clavos dentisque refigunt,
Luctantesque canes coxis, femorisque revellunt.
Errores justasque moras obtendere certis,
Judiciumque prius revocare ut prorsus iniquum.
Tandem post aliquod breve respiramen utrinque,
Ut pugnas iterent, crebris hortatibus urgent.
Ejâ! agite ô cives, iterumque in prælia tradunt.*

There are some verses, which, for reasons of State, easy to be guessed at, were thought fit to be omitted in the first impression ; as these which follow :

*Did not the learned * Glyn and † Maynard,
To make good subjects traitors, strain hard ?*

* Serjeant Glyn declared, that the *protestation* of the Bishops (in favour of their rights) was High Treason. *Echard's Hist. of England*, vol. 2. p. 276. He acted as judge during O. Cromwell's Usurpation. See *Thurloe's State Papers*, vol. 3. pag. 332.

† Serjeant Maynard was a manager at the Earl of Strafford's Trial ; *Echard*, vol. 2. p. 216 ; and though upon the *declaration of no more Addresses to the King*, 1647-8, he drew up a famous argument against that *declaration* ; shewing, that by that resolution they did, as far as in them lay, dissolve the Parliament ; and he knew not after that, with what security in point of law they could meet together, and join with them : *Echard*, vol. 2. p. 595. Yet he condescended, during the Usurpation, to act as Cromwell's Serjeant. When he waited on the Prince of Orange,

*Was not the King, by proclamation,
Declar'd a * Traitor thro' the Nation ?*

And now I heartily wish I could gratify your farther curiosity with some of those *golden remains*, which are in the custody of Mr. Longueville, but not having the happiness

with the Men of the Law, he was then near ninety, and said (as Bp. Burnet observes, *History of his own Time*, vol. 1. pag. 803) "the liveliest thing that was heard of, on that occasion; the Prince took notice of his great age, and said, that he had outlived all the Men of the Law of his time; he answered, *He had like to have outlived the law itself, if his Highness had not come over.*" If that had happened, he had certainly outlived it twice. He was very eminent in his profession, and made more of it than any one of his time. Mr. Whitelocke observes (in his *Memorial*) that he made 700*l.* in one Summer's Circuit; and to his great gains in his profession, Mr. Oldham alludes, (see a *Satyr*, *Oldham's Poems*, 1703. pag. 424.)

*Then be advised, the slighted Muse forsake,
And Coke and Dalton for thy study take;
For fees each Term, sweat in the crowded Hall,
And there for Charters, and crack'd Titles bawl;
Where M——d thrives, and pockets more each year,
Than forty Laureats on a Theatre.*

* Alluding to the vote of the Parliament, upon the King's escape from Hampton Court, November 11, 1647, (though he had left his reasons for so doing, in a letter to the Parliament, and another to the General) "That it should be confiscation of estate, and loss of life without mercy, to any one who detained the King's person, without revealing it to the two Houses." *Echard's History of England*, vol. 2. pag. 588.

to be very well acquainted with him, nor interest to procure them, I desire you will be content with the following copy, which the ingenious Mr. Aubrey assures me he had from the Author himself:—

*No Jesuit e'er took in hand
To plant a Church in barren land ;
Nor ever thought it worth the while
A Swede or Russ to reconcile.
For where there is no store of wealth,
Souls are not worth the charge of health ;
Spain, in America had two designs
To sell their Gospel for their mines.
For had the Mexicans been poor,
No Spaniard twice had landed on their shore :
'Twas gold the Catholic religion planted,
Which, had they wanted gold, they still had wanted.*

The Oxford Antiquary ascribes to our Author two Pamphlets, supposed falsely, as he says, to be William Pryn's ; the one intitled, *Mola Asinaria* : or, *The Unreasonable and Insupportable Burthen, pressed upon the Shoulders of this Groaning Nation*, &c. London, 1659, in one sheet 4to. The other two letters, one from John Audland, a Quaker, to Will. Pryn ; the other, Pryn's Answer ; in three sheets in folio, 1672.

I have also seen a small poem, of one sheet in quarto, on Du Vall, a notorious highwayman, said to be wrote by our Author; but how truly, I know not.

THE
PREFACE.

THOUGH somewhat has already been said, in the way of preface, by the writer of Mr. Butler's life; yet it may not be amiss, to give the Reader a short account of the purport and design of these Notes.

They are chiefly historical and explanatory, with a small mixture of critical ones by my Friends. The last are designed to illustrate some few of the poetical beauties of Hudibras, and to prove that it is at least equal to the most celebrated Poems in the English language: and its conformity in some respects to Epic poetry, will be evinced, and comparisons here and there drawn from Homer, Virgil, and Milton.

But these are so few, that it is much to be lamented, that the Poet has not yet met with an Addison, a Prior, a Pope, or a Swift, to do him justice in this respect.

The historical and explanatory notes are intended to clear up the historical parts of the Poem ; which have in a great measure been passed over in former Annotations.

And the Reader, it is hoped, will better apprehend, and relish the satire couched in this Poem, when he is acquainted with the persons and transactions, at which it is levelled.

Though Hudibras has passed many editions, the real persons shadowed under borrowed and fictitious names, have never yet been discovered in any of them : this has engaged the generality of Readers to think, that those renowned champions, *Crowdero*, *Orsin*, *Talgol*, *Magnano*, *Cerdon*, *Colon*, and the brave heroine *Trulla*, were only imaginary persons ; from whence many have concluded these adventures to be romantic and fabulous, instead of true history : but in the course of these notes, I shall endeavour to obviate that error ; and hope to prove, that the greatest part of the Poem contains a series of adventures that did really happen : all the real persons shadowed under fictitious characters will be brought to view from Sir Roger L'Estrange, who being personally acquainted with the Poet, undoubtedly received the secret from him.

Under the person whom he calls *Hudibras*, whom he makes the Hero of this Poem, the Author gives us the true character of a Presbyterian Committee-man and Justice of the Peace, who, notwithstanding they themselves were guilty of all sorts of wickedness, yet pretended to be so scrupulous, that they could not in conscience permit the country people to use the diversions they were sometimes accustomed to, of dancing round a may-pole, bear-baitings, riding the skimming-ton, and the like.

The character therefore of the knight might suit many of those busy, meddling, pragmatistical fellows, who were put into Committees then set up in every County, and the Commissions of the Peace, that they might oppress all such as were believed to be friends to the King, and the ancient Government in Church and State ; and who acted like so many petty tyrants in all parts of the nation: however, we can hardly doubt, but the Author had one particular person in view, whose adventures he gives us under the name of *Hudibras*, who actually endeavoured to suppress a bear-baiting, and set a fidler in the stocks, and was on that occasion vilified and

abused by the mob. \ It has been suggested by a reverend and learned person, to whom I shall acknowledge my obligations, before I finish this Preface ; that notwithstanding Sir Samuel Luke, of Wood-End in the parish of Cople, in Bedfordshire, has generally been reputed the Hero of this Poem; yet from the circumstances of his being compared to Sir Samuel Luke, *Part 1. Canto 1. line 906, &c.* it is scarce probable that he was intended, it being an uncommon thing to compare a person to himself: that the scene of action was in *Western Clime*: whereas Bedfordshire is north of London ; and that he was credibly informed by a Bencher of Gray's Inn, who had it from an acquaintance of Mr. Butler's, that the person intended was Sir Henry Rosewell of Ford Abbey in Devonshire. These indeed would be probable reasons to deprive Bedfordshire of its Hero, did not Mr. Butler, in his *Memoirs of 1649*, give the same description of Sir Samuel Luke ; and in his *Dunstable Downs* expressly style Sir Samuel Luke,—*Sir Hudibras*. And from the sham second part, published 1663, it appears, that the bear-baiting was at Brentford, which is west of London, and this

might induce him to say, *Part 1. Canto 1.*
v. 677.

In Western Clime there is a Town, &c.

The design of the Author in writing this Poem, was to expose the hypocrisy and wickedness of those, who began and carried on the rebellion, under a pretence of promoting religion and godliness ; at the same time that they acted against all the precepts of religion. But in order to understand the several disputes between the knight and squire, it may be proper to give an abstract of their forms of Church government and worship, which may be a clue to guide us through several parts of the Poem, which to the generality of Readers may be thought not a little intricate. And first, to give some account of the Presbyterian scheme of Church government, as they endeavoured to have it set up here ; and likewise of the Independent scheme, (whom the Anabaptists also, such as Ralph was, agreed with in this point, though they differed about Infant Baptism, who were also for a sort of Church government, but very different from that of the Presbyterians.) I think this the more necessary, because little of it is to be

found in our histories of those times : and without some knowledge of their several schemes, many things, particularly the rubs the Squire gives the Knight in this Poem, and the disputes between them, are not to be understood.

According to the Presbyterian scheme, every Parish was to have a Pastor or Minister and two ruling Elders, who were Lay-men, to be chosen by the parishioners, and one or more Deacons to be chosen in the same manner, who were to receive the alms collected at the church doors, and to distribute them as directed by the Minister and ruling Elders, and they had a Scribe to register what they did. It was a standing maxim, that in all cases, there should be two ruling Elders to one Minister, and these governed by the whole parish in matters relating to Church discipline. And if the parish was small, as some country parishes are, and had not two persons in it fit to be ruling Elders, it was immediately to be under the government of the *Classis*. The *Classis* consisted of a number of parishes to be united for that purpose ; the Ministers and Elders so united, being the ecclesiastical governors of all within that

precinct, having the same power, thus met in a *Classis*, over all persons within that precinct, that each Minister, and his Elders, had over the several parishes : Then there was a *Provincial Synod*, or an assembly of all the *Classes* in a whole county; to which *Synod* each *Classis* sent two Ministers, and four ruling Elders; and above these, there was to be a *National Synod*, to which the *Provincial Synods* were to send their deputies ; amongst which there were always to be two ruling Elders to one Minister : but what number every province was to send to this *National Synod*, is not set down in any Ordinance I have yet seen.

The *Congregational*, or *Parochial Eldership* or *Assembly*, were to meet once a week, or oftner, and were empowered by an Ordinance of the two Houses, dated *Die Lunæ, 20 October, 1645*, to examine any person complained of, for any matter of scandal recited in that Ordinance, such as adultery, fornication, drunkenness, cursing, swearing, gaming on the Lord's Day, or travelling on that day without just occasion; with a multitude of other matters, filling up one page of a book close printed in 4to.

“ This Eldership (says the Ordinance) shall examine upon oath such witnesses as shall be produced before them, either for acquitting or condemning the party so accused, of any of the scandalous crimes aforesaid, not capital, upon the testimony of two credible witnesses at least ; and if they are proved guilty of the crimes they are charged with, then is the Eldership to suspend them from the Lord’s Supper, and satisfaction shall be given to the Eldership of every congregation, by a sufficient manifestation of the offender’s repentance, before a person lawfully convicted of such matters of scandal, as aforesaid, and thereupon suspended from the sacrament of the Lord’s Supper, be admitted thereto. If any man suspended from the Lord’s Supper shall find himself grieved by the Eldership of any congregation, he shall have liberty to appeal to the *Classical Eldership*, and from thence to the *Provincial Assembly*, from thence to the *National*, and from thence to the *Parliament*. The *Classical Eldership* was appointed to meet once a month, the *Provincial Assembly* twice in a year, and the *National Assembly*, when the *Parliament* pleased to call them. Thus the *Parliament*

kept the Presbyterians here under their own rule ; but in Scotland, the *National Assembly* would acknowledge no superior, in what they thought fit to call Spirituals."

The Independents were so called, because they maintained, that every congregation was a complete church within itself, and ought to have no dependency, as to matters relating to religion, on any other assembly, *Classical*, *Provincial*, or *National*, nor on any civil magistrate. They chose their own minister, and that choice gave him sufficient authority to preach without any ordination : whereas, the Presbyterians required, that every minister should be ordained by laying on the hands of the Presbytery. The Independents also allowed any gifted brother, that is, any one who thought himself qualified, to preach and pray in their assemblies himself ; and though Independent Teachers got parish churches, and good livings as well as the Presbyterians, preached in them, and received the profits of them ; yet all their parishioners were not properly their congregation. They were their hearers indeed, that is, such as might hear them preach, but not such unto whom they would administer sacraments ; they had a

select company for that purpose out of several parishes, who entered a covenant with him they chose for their minister, and with one another, to walk by such rules as they thought proper to agree upon, and to appoint Elders, who, together with their ministers, were to have a sort of rule over the congregation ; I say, a sort of rule, because I think, there lay an appeal to the whole congregation. In this covenant, the rulers promised, in the presence of Christ, to rule faithfully, diligently, and courageously in the faith, and in the fear of God, &c. and the ruled promise to obey their rulers, and submit to them according to the word of God. These covenants had different terms in different congregations, for as they are all independent one from another, no congregation can impose a form upon another. There is a long covenant of this kind which was entered into by the congregation of Mr. Richard Davis, of Rothwell in Northamptonshire, printed in the year 1700. And Mr. Daniel Williams, a famous Independent minister (who as the newspapers said, died worth fifty thousand pounds), in a letter which he wrote to a rich widow who had left his congregation, puts her in mind of the covenant

she had entered into, saying, " Did not you, before God and his Angels, renew your baptismal covenant, and accept me as your pastor, and solemnly engage to walk in subjection to Christ's appointment? If you have forgotten it, yet know it is recorded on high, and not forgotten by God. And how often have you witnessed it at the table of the Lord! Does not Christ, who appointed a special relation between people and their pastors, account you to be related to me as your pastor; and does he not therefore command you to obey me, as having the rule over you; and to submit yourself to me according to his word?" There is a great deal more to the same purpose. This letter, with remarks upon it by Mr. Dorrington, was printed for Henry Clements, 1710. Thus the Independent Ministers, though they plead strenuously for liberty of conscience, yet take care to hamper the consciences of all that join with them, by imposing upon them a covenant of their own contriving. And that such a covenant was used by the Independents when they first began to shew themselves, in the times of which Mr. Butler writes, we learn from a small pamphlet printed in the year 1647; the title of which

is, *What the Independents would have*; written by John Cooke, of Gray's Inn, Barrister, which I take to have been John Cooke, who was afterward the Regicide. There, he says, p. 4, concerning an Independent, "He thinks no man will be godly, unless he promises to be so, therefore wonders, that any Christian should speak against a church covenant, which is no more, than to promise to do that by God's assistance, which the Gospel requires of him." This is a full proof that the Independents at that time, used what they called *A Church Covenant*, as well as they have done since, and I suppose continue to do so still. They admit all persons to be their hearers, but account none to be properly of their church or congregation, how constantly soever they attend their prayers or sermons, and contribute to the maintenance of their ministers, except they also sign that covenant.

The Presbyterians disliked this way of covenanting, used by the Independents, and their calling every congregation a church, without dependency upon any other; and also that they allowed men to perform all spiritual functions, upon the choice of the people only, without imposition of the hands of the

Presbytery ; forgetting that the founders of their own religion, Calvin, Beza and others, had no other ordination than what the Independent Ministers had. These differences continued between them, and they treated each other as schismatics, not only during the rebellion, (*see Note upon Part 3. Canto 2. v. 771, 772.*) but also after the restoration of King Charles the Second, and during the reign of King James the Second, even till a year after the Revolution, and then they united together. Of which union, Mr. Quick, a Presbyterian Minister, in his *Synodicon in Gallia Reformatâ*, vol. 2. pag. 467, gives the following account :

“ After a most lamentable schism of above forty years continuance, it pleased God at last to touch the hearts of the godly ministers of the Presbyterian and Independent persuasion with a deep sense of this great evil, in separating so long the one from the other. Whereupon, several pious and learned pastors in the City of London, of both ways, met together diverse times, and conferred each with other, about healing this breach ; and having frequent consultations about it, and poured out many mighty and fervent

prayers unto the God of grace and peace to assist them in it ; upon Friday the sixth day of March, 1690, according to our computation, most of the Dissenting Nonconformist Ministers in the City, and many others from the adjacent parts of it, met together, and there was read to them the heads of agreement prepared by the Committee : and which had been seen and perused by many of them before : and their assent unto them being demanded, it was readily accorded, and afterwards near a hundred gave in their names unto this union. This example was taking and leading to all the non-conforming Ministers of England, who, in many of their respective counties, had their meetings to compose this difference, and by the blessing of God upon those their endeavours, it was also upon the sight and consideration of the printed heads of agreement, among the united Ministers of London, effected : whereof notice was sent up to the brethren here in London. When the London Ministers first signed this union, they unanimously agreed to bury in the grave of oblivion, the two names of distinction, Presbyterian and Independent, and to communicate these articles of union unto all

members in communion with them, in their particular churches, the Lord's day come sevensnight after ; and that they would at the next meeting acquaint the united brethren, whatentertainmentandacceptance the reading of it had in their assemblies ; which was done accordingly, and to general satisfaction."

After this he gives the heads of their agreement, which those that are curious to know may consult the book. It was said then, and I think it appears from the heads of their agreement, that the Presbyterians yielded to the Independents in almost every point, about which they had so long contended with them. So that these united brethren, as after this union they styled themselves, might all properly enough be called Independents. However, the names are now promiscuously used by others, and they are called indifferently by either of those names. For though many of them are now ordained after the Presbyterian way, by imposition of the hands of the Presbytery ; yet if they are not so ordained, but only chosen, and appointed to officiate by their congregation, they are by this agreement sufficiently qualified to officiate as ministers in their congregations ; the Independents

having always esteemed such ordination indifferent, which they might use, or let alone, as they pleased.

As to their worship, contained in the
* Directory, while the Presbyterians had the

* This Directory contains no form of Prayer, or of administration of Sacraments : but only gives some general rules for the direction of Ministers and people, how to behave in Church. As, that the people shall be grave and serious, attentive to the duty they are about : That the Minister shall begin with prayer, that then he shall read a psalm, or a chapter or two out of the Old or New Testament, and may expound them if he pleases ; then a psalm is to be sung, after which the Minister is to pray again, then to preach a sermon, and to conclude with another prayer. Baptism in private places is forbidden, and ordered to be done only in the place of public worship. There are directions for Ministers to instruct the congregation in the nature and design of Baptism, and to pray on the occasion, but in what words or form he pleases. Then he is to demand the name of the Child, and to baptize it in the form of words prescribed in the Gospel. When the Sacrament of the Lord's Supper is to be administered, the Minister, when his sermon is ended, shall make a short exhortation ; the Table is to be placed, where the Communicants may most conveniently sit about it, and is to be decently covered. The Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine, set before him. Then the words of Institution are to be read out of the Evangelists, or Paul's First Epistle to the Corinthians : Then the Minister is to take the Bread into his hand, and to say thus, or something like it ; *I take this Bread and break it, and give it unto you, take ye, eat ye, this is the Body of Christ ; do this in remembrance of Him.* In like manner he is to take the Cup, and to say these, or the like words ; *According to the Institution of*

ascendant in the Parliament Houses, the Lords and Commons made an Ordinance, dated *Die Veneris, 3 Januarii, 1644* *For the taking away the Book of Common Prayer, for establishing, and putting in execution,*

our Lord Jesus Christ, I take this Cup, and give it unto you; this Cup is the New Testament in the Blood of Christ, which is shed for the remission of the sins of many; drink ye all of it. He is also ordered to communicate himself; but it is not said, before he gives it to them, or after. He is ordered to say these words to the Communicants in general, *Take ye, eat ye:* so he says them but once, and gives the bread, and also the cup afterwards to him that is next him, and so they are handed round the Table from one to another. Then he is to put them in mind of the grace of God in the Sacrament, and to conclude with a thanksgiving.

When persons are to be married, the Minister is first to pray, then to declare the institution, use, and ends of Matrimony, with the conjugal duties. Then the Man is to take the Woman by the right-hand, saying, *I. N. take thee N. to be my married Wife, and do in the presence of God, and before this Congregation, promise and covenant to be a loving and faithful Husband unto thee, until God shall separate us by death.* Then the Woman takes the Man by the right-hand, and says, *I. N. take thee N. to be my married Husband, and I do in the presence of God, and before this Congregation, promise and covenant to be a loving, faithful, and obedient wife unto thee, until God shall separate us by death.* Then, without any further ceremony, the Minister pronounces them to be man and wife, and concludes with a prayer. When he visits the sick, he is to advise, direct, and pray with him; the dead shall be decently attended from the house to the place appointed for public burial, and then immediately interred, without any ceremony: praying, reading,

*of the Directory for the Publick Worship
of God.*

The Directory was drawn up by the Assembly of Divines, which was called by the Parliament to assist and advise them in the reformation of religion in the year 1643, and continued to sit so long as the Presbyterians' power prevailed. This Assembly of Divines, as it was called, consisted of ten

and singing, both in going to and at the grave, shall be laid aside. In all these directions for prayer, the Minister is to make his own prayers; there is no form appointed; that would be to stint the Spirit.

The Lord's prayer is once just mentioned, and it is acknowledged, that it may lawfully be used as a prayer, as well as a pattern of prayer, but there is no order for the use of it on any occasion; it is barely recommended to be used if the Minister thinks fit, and just when he pleases. My Lord Clarendon tells us, *vol. 1. folio edit.* That it was moved, that the Creed and Ten Commandments should be mentioned in this Directory; but being put to the vote, they were rejected. It was justly observed long ago, that this Directory is a rule without restraint, an injunction leaving an indifferency, to a possibility of licentiousness; an office without directing to any external act of worship, not prescribing so much as kneeling or standing, which but once names reverence, but enjoins it in no particular; an office that complies with no precedent of Scripture, nor of any ancient Church. This Directory, not being commonly to be met with, this large account is given of it, that the Reader may see, what the Presbyterians would have imposed in the room of the Common-prayer.

Peers*, twenty Members of the House of Commons, about twenty Episcopal Divines, and an hundred persons more, most of which were Presbyterians, a few Independents; and some to represent the Kirk of Scotland, who were very zealous Presbyterians. Few of the Episcopal Party, though summoned with the rest, ever sate with them, and those few that did, soon left them. My Lord Clarendon (*v. I. pag. 530.*) says, that except these few Episcopal Divines, “the rest were all declared enemies to the doctrine and discipline of the Church of England; some of them infamous in their lives and conversations; most of them of very mean parts in learning, if not of scandalous ignorance, and of no other reputation than of malice to the Church of England.” This Assembly, besides the Directory, drew up † several other matters, which they ad-

* Mr. Selden, (*Table Talk*, p. 160.) gives this reason, “That there must be some laymen in the Synod, to overlook the Clergy, lest they spoil the civil work: just as when the good woman puts a cat into the milk-house to kill a mouse, she sends her maid to look after the cat, lest the cat should eat up the cream.”

† They styled one piece, *The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at Westminster.* They drew up likewise a *Confession of Faith*, a *larger Catechism*, and a *shorter Catechism*; all addressed as their *Humble Advice to both Houses of Parliament.* But I do not find that the Parliament added their authority to these pieces.

dressed *To the Right Honourable the Lords and Commons assembled in Parliament.*

I have given the best account I can, of the intention of our Author, in writing this Poem ; and shall beg leave to add some few observations upon the Poem, and its Author

In the first place, it may be proper to take notice of an objection that has been made to it by a celebrated Writer.

“ If Hudibras (says the very ingenious Mr. Addison, *Spectator*, No. 249) had been set out with as much wit and humour, in *heroic* verse, as he is in *doggerel*, he would have made a much more agreeable figure than he does ; though the generality of his Readers are so wonderfully pleased with his double rhymes, that I don’t expect many will be of my opinion in this particular.” This seems to contradict what he asserts just before, where he delivers it as his opinion, that * burlesque,

* Burlesk, *Ludicrus, Jocularis* ; a Burlesk poem, *Carmen jocularis* : G. Burlesque ; It. *Burlesco*, to Burlesk ; G. *Burler* ; It. *Burlare* Lat. *Barbaris Burdare est jocare. De quo vid. Bourde, Jocus. Junii Etymologic. Anglican.* “ With regard to burlesque, (says an ingenious French writer, *Dissertation sur la Poesie Anglois*, see *Gen. Hist. Dict.* v. 6. p. 296.) “ The English have a Poet whose reputation is equal to that of Scarron in French,—I mean the Author of Hudibras, a comical history in verse, written in the time of Oliver Cromwell : it is said to be a delicate satyr on that kind of Interregnum ; and that it is levelled particularly

when the hero is to be pulled down, and degraded, runs best in doggerel. And I may appeal to the Reader, whether our hero, who was a Knight, Colonel, and Justice of the Peace, is not effectually pulled down, and degraded, in the character and fortune of Sir Hudibras? However, Mr. Addison's observation is certainly just, and we cannot forbear wishing with Mr. Dryden (see *Dedication to Juvenal*, p. 128), "That so great a genius (as Mr. Butler possessed) had not condescended to burlesque, but left that task to others, for he would always have excelled, had he taken any other kind of verse."

at the conduct of the Presbyterians, whom the Author represents as a senseless set of people, promoters of anarchy, and compleat hypocrites. Hudibras, the Hero of this Poem, is a holy Don Quixote of that sect, and the redresser of the imaginary wrongs that are done to his Dulcinea. The Knight has his Rosinante, his burlesque adventures, and his Sancho; but the Squire of the English Poet, is of an opposite character to that of the Spanish Sancho; for whereas the latter is a plain unaffected peasant, the English Squire is a taylor by trade, a Tartuff, or finished hypocrite by birth; and so deep a dogmatic divine, that

*He could deep mysteries unriddle,
As easily as thread a needle;*

as it is said in the Poem. The Author of Hudibras is preferable to Scarron, because he has one fixed mark or object; and that, by a surprising effort of imagination, he has found the art of leading his Readers to it, by diverting them."

But since burlesque was his peculiar talent, and he has chosen this kind of verse, let us examine, how far he may be justified, and applauded for it. And here we cannot begin better than with the opinion of the great Mr. Dryden. Speaking of Mr. Butler (*Dedication to Juvenal*, p. 128, 129), he says, "The worth of his Poem is too well known to need my commendation; and he is above my censure; the choice of his numbers is suitable enough to his design, as he has managed it, but in any other hand, the shortness of his verse, and the quick returns of rhyme, had debased the dignity of style; his good sense is perpetually shining through all he writes; it affords us not the time of finding faults; we pass through the levity of his rhyme, and one is immediately carried into some admirable useful thought. After all, he has chosen this kind of verse, and has written the best in it."

To this let me add, that the shortness of verse, and quick returns of rhyme, have been some of the principal means of raising and perpetuating the fame which this Poem has acquired; for the turns of wit, and satirical sayings, being short and pithy, are therefore

more tenable to the memory ; and this is the reason why *Hudibras* is more frequently quoted in conversation, than the finest pieces of wit in heroic poetry.

* As for the double rhymes, we have Mr. Dryden's authority (*ibid.* p. 128), that they are necessary companions of burlesque writing. Besides, were they really faults, they are neither so many as to cast a blemish upon the known excellences of this Poem, nor yet solely, to captivate the affections of the generality of its Readers : no ; their admiration is moved by a higher pleasure, than the mere jingle of words ; the sublimity of wit, and pungency of satire, claim our regard, and merit our highest applause. In short, the Poet has surprisingly displayed the noblest thoughts in a dress so humorous and comical, that it is no wonder, that it soon became the chief entertainment of the King and Court, after its publication ; was highly esteemed by one of

* As to the double rhymes in *Hudibras* (says the Author of the *Grub Street Journal*, No. 47 ; see *General Historical Dictionary*, vol. 6, p. 295), " though some have looked upon them as a blemish, it is generally the reverse, they heightening the ridicule, that was otherwise in the representation, of which many instances may be produced." (See No. 48.)

the greatest wits* in that reign; and still continues to be an entertainment to all, who have a taste for the most refined ridicule and satire.

Hudibras is then an indisputable original; for the Poet trod in a path wherein he had no guide, nor has he had many followers. Though he had no pattern, yet he had the art of erecting himself into a standard, lofty and elegant. Numberless imitators have been unwarily drawn after it: his method and verse he has chosen, at first view seeming so easy and inviting, they were readily listed into the view of his fame; but, alas! how miserably have they failed in the attempt. Such wretched imitations have augmented the fame of the original, and evidenced the chiefest excellency in writing to be in Butler; which is, the being natural and easy, and yet inimitable.

* The Earl of Rochester seemed to set a high value upon his approbation. *Hor. Sat. 10. imitated, see Works of Lord Rochester and Roscommon, 2d edit. 1707, p. 25, and Gen. Hist. Dict. vol. 6, p. 295.*

*I loath the Rabble, 'tis enough for me
If Sidley, Shadwell, Sheppard, Wycherly,
Godolphin, Butler, Buckhurst, Buckingham,
And some few more, whom I omit to name,
Approve my sense; I count their censure fame.*

This has been long the distinguishing characteristic of Hudibras, grounded upon an undeniable truth, that all imitations have hitherto proved unsuccessful. Indeed, it must be owned, that Mr. Prior has been the most happy of all the followers of Mr. Butler, and has approached the nearest to his style and humour. Though he was second to Butler, as Phillips was to Milton, yet he was sensible of an apparent disparity betwixt them, as is observed in the Notes (*see the last Note on the first Canto of this Poem*), where is the ingenuous acknowledgment he makes of his inferiority, in a singular compliment to our Poet.

Attempts have likewise been made to translate some parts of this Poem into the Latin tongue. We have three similes of this kind by the learned Dr. Harmer, in the Poet's Life; but he, and all others, have found a thorough translation impracticable. Nay, so far spread is the fame of Hudibras, that we are told, it has met with a general and kind reception through Christendom, by all that are acquainted with the language; and that it had been before now * translated

* "There is one English Poem, the title whereof is Hudibras—it is Don Quixote, it is our Satyre Menippè blended together.

into most European languages, in the last or present age, had not the Poet, by coining new words to make jingle to his verses (called *Carmen Jocularre* by the Latins), rendered it so extremely difficult to make it intelligible in an other tongue (*see Dedication to an Edition of Butler's Posthumous Works.*) However, he is still the unrivalled darling of his own country, and his name will be ever famed, while he continues to be read in the closets, and quoted in the writings and conversation of the politest writers of the English nation.

Among the many excellencies peculiar to this Poem, a very singular one ought not to be omitted, with which it may be said to be qualified, in common with some other extraordinary writings ; I mean the fashion that has prevailed, of prescribing them for the

I never met with so much wit in one single book as in this ; which at the same time is the most difficult to be translated. Who would believe that a work which paints in such lively and natural colours the several foibles and follies of mankind, and where we meet with more sentiments than words, should baffle the endeavours of the ablest translator ! But the reason of it is this ; almost every part of it alludes to particular incidents." (*Voltaire's Letters concerning the English Nation, pag. 212, 213, London, 1733, 8vo. General Historical Dictionary, vol. 6, pag. 293. See likewise, pag. 296. ibid.*)

cure of distempers both in body and mind : for instance, Dr. Serenus Sammonicus, a celebrated Physician, has gravely prescribed the fourth book of Homer's *Iliad* to be laid under the head, for the cure of a quartan ague (*see the last Note on the 4th Iliad.*) Monsieur Saint Evremont has likewise recommended Don Quixote, as a proper potion to give relief to an heavy heart (*see Spectator*, No. 163.) Jealousy has been cured by the 170th and 171st *Spectators*, taken in a dish of chocolate ; and No. 173, 184, 191, 203, 221, with half a dozen more of these wonder-working papers, are attested to be infallible cures for hypocondriac melancholy. (*see* No. 547.) — Hudibras may come in for his share of fame with these renowned remedies ; and I am much mistaken, if he may not stand in competition with any of the *Spectators* for the cure of the last mentioned distemper : Upon these authorities, why might not this Poem be prescribed as an infallible cure not only of the spleen and vapours, but of enthusiasm and hypocrisy ?

Having thus set to view the excellency of this Poem, and the universal applause it has deservedly met with : what naturally

follows but an enquiry after the Poet, and the respect that has been paid him? and here I am apprehensive, the one will prove as great a reproach to the Nation, as the other does an honor to it.

The Lord Dorset was the first that introduced Hudibras into reputation at Court; for Mr. Prior says (*Dedicat. to his Poems*), it was owing to him, that the Court tasted that Poem; it soon became the chief entertainment of the King, who often pleasantly quoted it in conversation. From this fair prospect therefore, we might rationally conclude, that the Poet tasted plentifully of royal munificence, and that he was cherished by the Great, as well as his Poem. I am sure his wit and his loyalty equally merited reward and encouragement: but alas! upon the strictest enquiry, we shall find, that he met with * neglect instead of regard; and empty delusive promises in the room of real performances. A disregard of his friends was what King Charles has been highly blamed

* *Unpity'd Hudibras, your Champion Friend,
Has shewn how far your charities extend;
This lasting verse shall on his tomb be read;—
He sham'd you living, and upbraids you dead.*

(*Hind and Panther, Dryden's Miscel. Gen. Hist. Dict. v. 6, p. 296.*)

for; and we cannot have a stronger instance of that disregard, than his being unmindful of Mr. Butler, whose works had done eminent service to the royal cause, and honour to his country. It is strange that King Charles should be thus forgetful of a man, whose words were so often in his mouth, and daily afforded him a remarkable pleasure in conversation.

We are indeed informed, that Mr. Butler was once in a fair way of obtaining a royal gratuity, as the following account, if true, will show. * “ Mr. Wycherley had always laid hold of any opportunity which offered, to represent to his Grace (the Duke of Buckingham) how well Mr. Butler had deserved of the Royal Family, by writing his inimitable *Hudibras*: and that it was a reproach to the Court, that a person of his loyalty and wit should suffer in obscurity, and under the wants he did. The Duke seemed always to hearken to him with attention enough; and after some time undertook to recommend his pretensions to his Majesty. Mr. Wycherley, in hopes to keep him steady to his word, ob-

* *General Historical Dictionary*, vol. 6, pag. 291.

tained of his Grace to name a day, when he might introduce the modest and unfortunate Poet to his new Patron. At last an appointment was made, and the place of meeting was appointed to be the Roe Buck. Mr. Butler and his Friend attended accordingly, the Duke joined them," but by an unlucky incident this review was broke off, for which I refer the Reader to the authority cited in the margin. And it will always be remembered, to the reproach of that learned age, that this great and inimitable Poet was suffered to live and die in want and obscurity.

The King's excessive fondness for the Poem, and surprising * disregard and neglect of the Author, is fully and movingly related

* " King Charles the Second never ordered Butler more than one gratuity, and that was Three Hundred Pounds, which had this compliment paid to it, that it passed all the offices without a fee, at the solicitation of Mr. William Longueville of the Temple, Lord Danby being at that time High Treasurer." A proof of the great honour and honesty of our Poet, is this, " That upon his being ordered the Three Hundred Pounds above-mentioned by the King, he called to mind that he owed more than that sum to different persons, from whom he had borrowed monies, or otherwise contracted debts; for which reason he intreated Mr. Longueville to pay away the whole gratuity, who accordingly did so; and Butler did not receive a shilling of it." (*See Butler's Life, under the word Hudibras, Gen. Hist. Dict. vol. 6. pag. 299, Note.*)

by Mr. Butler (*Hudibras at Court*, see *Remains*) ; who thence takes occasion to do justice to his Poem, by hinting its excellencies in general, * and paying a few modest compliments to himself ; of which the following lines are worth transcribing :

*Now you must know, Sir Hudibras,
With such perfections gifted was,
And so peculiar in his manner,
That all that saw him, did him honour ;
Among the rest, this Prince was one,
Admir'd his conversation ;
This Prince, whose ready wit and parts,
Conquer'd both men and women's hearts,
Was so o'ercome with Knight, and Ralph,
That he cou'd never claw it off ;
He never eat, nor drank, nor slept,
But Hudibras still near him kept ;
Never would go to church or so,
But Hudibras must with him go ;
Nor yet to visit concubine,
Or at a City Feast to dine,
But Hudibras must still be there,
Or all the fat was in the fire.—
Now, after all, was it not hard,
That he should meet with no reward,*

* See Cervantes's reflection upon the bad books of his time with a compliment upon his own, under the denomination of the *Licenciate Marquez Torres*. *Jarvis's Life of Cervantes*, pag. 25.

*That fitted out this Knight and Squire,
This Monarch did so much admire ?
That he should never reimburse
The man for th' equipage, or horse,
Is sure a strange, ungrateful thing,
In any body but a King.
But this good King, it seems, was told
By some that were with him too bold,
If e'er you hope to gain your ends,
Caress your foes, and trust your friends.—
Such were the doctrines that were taught,
'Till this unthinking King was brought
To leave his friends to starve and die :
A poor reward for loyalty. **

Mr. Butler's claim to a Poet's imaginary immortality, is in an other place (*Hudibras's Epitaph,*) as handsomely and modestly made, as by any other Poet whatsoever :—

*But since his Worship's dead and gone,
And mould'ring lies beneath this stone,
The Reader is desir'd to look
For his atchievements in his Book,
Which will preserve of Knight the tale,
'Till time, and death itself, shall fail. **

Mr. Oldham (*vol. 2d, 6th edition, 1703, pag. 420*) pathetically commiserates the extraor-

* The above lines are undoubtedly spurious.

(Ep.)

dinary sufferings of our Poet, in a remarkable manner. In his *Satyr against Poetry*, he introduces the Ghost of Spenser, dissuading him from it, upon experience and example, that poverty and contempt were its inseparable attendants. After Spenser has gone over his own lamentable case, and mentioned Homer and Cowley in the same view ; he thus movingly bewails the great and unhappy Mr. Butler :

- On BUTLER, who can think without just rage,
 - The glory, and the scandal of the age ?
*Fair stood his hopes when first he came to town,
 Met every where with welcomes of renown ;
 Courted, and lov'd by all, with wonder read,
 And promises of Princely favour fed ;
 But what reward for all had he at last ?
 After a life in dull expectance past,
 The wretch at summing up his mis-spent days,
 Found nothing left but poverty and praise ;
 Of all his gains by verse, he could not save
 Enough to purchase flannel, and a grave ;*
 - Reduc'd to want, he in due time fell sick,
 - Was fain to die, and be interr'd on tick ;
*And well might bless the fever, that was sent
 To rid him hence, and his worse fate prevent.*

(See more in memory of Mr. Oldham, by N. T.) Nor does Mr. Butler stand alone in

such lamentable misfortunes ; Mr. Spenser and Mr. Cowley before him, will be indelible reproaches to the generosity of this Nation. Mr. Dryden (*Dedicat. to Juvenal*) has published to the world the hardships he laboured under, and Mr. Otway (*Prologue to Constantine the Great*) deters us from poetry, upon the same topics with Spenser ; but for the cure of such as are addicted to the Muses, he adventures this wholesome advice :

— *All you, who have male issue born,
Under the starving sign of Capricorn ;
Prevent the malice of their stars in time,
And warn them early from the sin of rhyme :
Tell them how Spenser starv'd, how Cowley
mourn'd ;
How Butler's faith and service were return'd ;
And if such warning they refuse to take,
This last experiment, O Parents ! make ;
With hands behind him, see th' offender ty'd,
The parish whip and beadle by his side ;
Then lead him to some stall that does expose
The Authors he loves most, there rub his nose ;
'Till, like a spaniel lash'd to know command, }
He by the due correction understand }
To keep his brains clean, and not foul the land ; }
'Till he against his nature learn to strive,
And get the knack of dulness how to thrive.*

Autograph of Samuel Butler.

To think how Spencer dyed,

how lowly mourn'd,

How Butler's faith & service

were return'd.

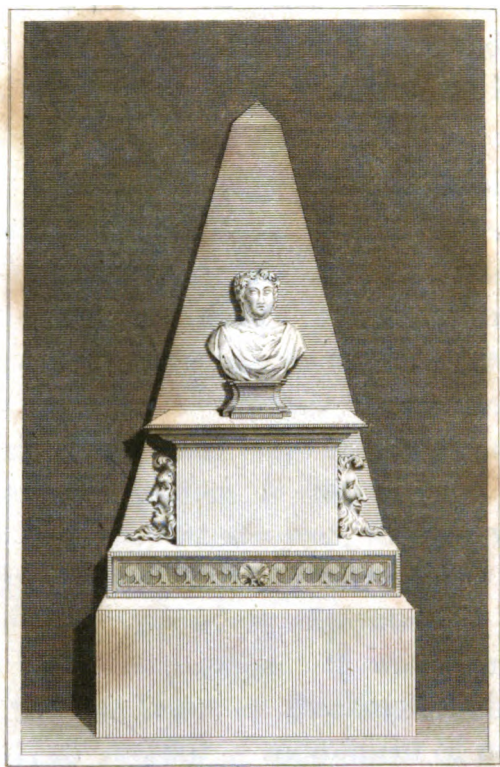
But now those gloomy discouraging times are happily vanished, and we are got into an age wherein the Muses cheerfully rear up their awful heads ; an age as eminent for rewarding her poetic sons, as the last was notorious in depressing them. Poetry has now more bounteous patrons than the last age wanted. In short, we live in an age that will not suffer a poetic genius to be damped or extinguished by the want of subsistence, or even the fear of it.

Nothing more contributes to the honour of our country, than this munificent regard to Poetry; this is the reason why we have lately seen it arrive at the summit of perfection ; and I may truly say, an universal love of its professors is proportionably advanced along with it ; if we lament the neglected Poets of former ages, we can in this congratulate double the number who now flourish, or have flourished in the midst of fame and veneration ; those of our age have abounded in plenty, as much as their's languished in want. For poor Homer, we can boast of his admirable translator ; for Spenser we can name his last editor (the late Mr. Hughes, who enjoyed a beneficial place under the Lord

Chancellors Cowper and Macclesfield) and his son Philips. (*See the Guardian*, No. 32.) The late Mr. Addison, Sir Richard Steele, and Mr. Congreve, may compensate for a Dryden, and an Otway; and for Mr. Butler we can refer to the late Mr. Prior and Dean Swift.

Nor is the bounteous munificence of the present age confined only to its contemporary Poets, but gratefully extends itself to those that are dead. The late Dr. Garth's complaint, (*Preface to Ovid's Metamorphoses*, pag. 52, 3d edition) "that Mr. Dryden, who could make kings immortal, and raise triumphal arches to heroes, now wants a poor square foot of stone, to shew where the ashes of one of the greatest Poets that ever was upon earth are deposited;" can now no longer be popular. It was hearkened to by the late Duke of Buckinghamshire, who in 1720 erected a monument of marble for him in Westminster Abbey.

And we can now say with great satisfaction, that Mr. Butler, among the infinite number of readers whom he constantly delighted, at length found one, who publicly adopted him for his darling author; and out



G.F. Wainwright Sculp.

BOTTLER'S MONUMENT.

PUBLISHED BY CHARLES & HENRY BALDWIN, NEWGATE STREET.

of a grateful sense of his merits and character, erected a neat monument to his memory in * Westminster Abbey, (*see a Delineation of it in Dart's Westm. plate 3, tom. 1, pag. 78, 79*) which, next to Hudibras, will preserve the fame of the Poet, and the exemplary generosity of the patron. — It sums up his character both justly and elegantly.

M. S.

SAMUELIS BUTLERI,

Qui Strenshamiae in agro Vigorn. nat. 1612,
obiit Lond. 1680.

Vir doctus imprimis, acer, integer;
Operibus ingenii, non item præmiis, foelix:
Satyrici apud nos carminis artifex egregius;
Quo simulatæ religionis larvam detraxit,
Et perduellium scelera liberrime exagitavit:
Scriptorum in suo genere, primus et postremus.
Ne, cui vivo deerant ferè omnia,
Deesset etiam mortuo tumulus,

Hoc tandem posito marmore, curavit
JOHANNES BARBER, Civis Londinensis, 1721.

* Mr. Samuel Wesley wrote the following lines upon the setting up of Mr. Butler's Monument in Westminster Abbey. (*Poems on several Occasions, 4to, 1736, pag. 62.*)

While Butler, needy wretch, was yet alive,
No gen'rous patron would a dinner give.
See him when starv'd to death, and turn'd to dust,
Presented with a monumental bust.
The Poet's fate is here in emblem shown,
He ask'd for bread, and he receiv'd a stone.

Which is thus translated by the Author of
Westmonasterium, in tom. 1. p. 79.

Sacred to the Memory of
SAMUEL BUTLER,

Who was born at Strensham, in Worcestershire, 1612,
And dyed at London, 1680.

A man of extraordinary learning, wit, and integrity;
Peculiarly happy in his writings,

Not so in the encouragement of them ;

The curious inventor of a kind of satire amongst us,
By which he pluck'd the mask from pious hypoerisy,
And plentifully exposed the villainy of rebels :

The first and last of writers in his way.

Lest he, who (when alive) was destitute of all things,
Should (when dead) want likewise a monument,
JOHN BARBER, citizen of London, hath taken care,
By placing this Stone over him, 1721.

Nothing now remains, but to make my
acknowledgements to those gentlemen, who
have kindly * assisted me.

And, in the first place, I am highly in-
debted to the worthy and ingenious Mr.
Christopher Byron of Manchester, for a great
number of excellent notes. No less to the
late Rev. and learned Dr. Thomas Brett, for

* The Notes of former Annotators, are distinguished by an
asterisk; those of my friends, by the *initial* letter of their surname.

some historical notes, &c. communicated to me by my worthy and learned friend, the Rev. Dr. William Warren, President of Trinity Hall, with some notes of his own. No less to the Rev. and learned Mr. William Warburton, for his curious and critical observations, which were procured for me by my learned and worthy friend the Rev. Mr. James Tunstall, B. D. Public Orator of the University of Cambridge, and Fellow of St. John's College.

The following Reverend, worthy, and learned gentlemen, are likewise entitled to my best acknowledgements. The Rev. Mr. William Smith, Rector of St. Mary's, Bedford; the Rev. Mr. William Smith, of Harleston, in Norfolk; the late Mr. Samuel Wesley of Tiverton, the Rev. Dr. N.; Dr. Dickins, Fellow of Trinity Hall, and Professor of Civil Law in the University of Cambridge; Dr. Heberden, M. D. Fellow of St. John's College, Cambridge; the Rev. Mr. Professor Chapelow; Rev. Mr. Mickleburgh, B. D. Rector of Land Beech; Mr. Ward, Rhetoric Professor of Gresham College; William Cole, Esq. of King's College; the Rev. Mr. Thomas Herring, Fellow of Bennet College; Rev.

Mr. Davies of Shaftsbury ; and Mr. Coxeter of London.

I am likewise highly obliged by that admirably learned physician, Dr. Mead, for the loan of an original picture of Mr. Butler (by Mr. Soest, a famous Dutch painter), for the engraver's use ; and by Charles Longueville, Esq. for an offer of the same kind ; and no less by the ingenious Mr. Wood, painter, in Bloomsbury Square.

As the notes of my worthy friends highly deserve applause, I hope their excellency will, in some measure, atone for the too great length, and other imperfections of my own : for which (as I cannot throw them into a table of errata) I sincerely beg the pardon of every candid reader.

Cambridge,

May 1, 1744.

HUDIBRAS.



PART I. CANTO I.

ARGUMENT.

*Sir HUDIBRAS his passing worth,
The manner how he sallied forth ;
His arms and equipage are shown ;
His horse's virtues, and his own.
Th' adventure of the bear and fiddle
Is sung, but breaks off in the middle.*

HUDIBRAS.



CANTO I.

WHEN civil dudgeon first grew high,
And men fell out they knew not why ;
When hard words, jealousies, and fears
Set folks together by the ears,

ARGUMENT, ver. ult. *Is sung, but breaks off in the middle.*] A ridicule on Ronsarde's *Franciade*, and Sir William Davenant's *Gondibert*. (Mr. W.)

CANTO, v. 1. *When civil dudgeon, &c.*] *To take in dudgeon*, is inwardly to resent some injury or affront, and what is previous to actual fury. It was altered by Mr. Butler, in an edition 1674, to *civil fury*; (whether for the better or worse the reader must be left to judge.) Thus it stood in the edition of 1684, 1689, 1694, and 1700. *Civil dudgeon* was restored in the edition of 1704, and has continued so ever since.

v. 2. *And men fell out they knew not why.*] It may justly be said, *They knew not why*; since (as Lord Clarendon observes, *Hist. of the Rebellion*, vol. 1. fol. edit. p. 52.) “The like peace and plenty and universal

And made them fight, like mad or drunk, 5
 For dame Religion, as for punk,
 Whose honesty they all durst swear for,
 Tho' not a man of them knew wherefore :

tranquillity was never enjoyed by any nation for ten years together, before those unhappy troubles began." See the like observation by Archbishop Bramhall, *Serpent Salve; Works in folio*, p. 592.

v. 3. *When hard words, &c.*] By *hard words*, he probably means the cant words used by the Presbyterians and Sectaries of those times; such as gospel-walking, gospel-preaching, soul-saving, elect, saints, the godly, the predestinate, and the like; which they applied to their own preachers, and themselves; likewise Arminians, (some called them *Ormanists*; see *Dr. Walker's Sufferings of the Episcopal Clergy*, part 2. page 252.) Papiests, prelatists, malignants, reprobates, wicked, ungodly, and carnal-minded; which they applied to all loyal persons, who were desirous of maintaining the established constitution in church and state: by which they infused strange fears and jealousies into the heads of the people, and made them believe there was a formed design in the King and his Ministers to deprive them of their religion and liberties; so that as soon as the Parliament met, and the demagogues had assumed a licentiousness in speech, they first raised mobs to drive the King from his palace, and then regular forces to fight (as they falsely and wickedly pretended) for their religion. They set the people against the Common Prayer, which they made them believe was the Mass-book in English; and nick-named it Porridge. See *Bastwick's Letter to Mr. Aquila Wicks*, *Nelson's Collections*, vol. 1. p. 503. *Mercurius Rusticus*, No. 111, p. 100, 194, and the *Lethargy of the Church of England*; see *Reformado precisely characterized by a Church-warden*, p. 6. *Publ. Libr. Cambridge*, xix. 9. 7. They enraged them likewise against the Surplice, calling it a rag of popery, the Whore of Babylon's smock, and the smock of the Whore of Rome. See a tract intituled, *A Rent in the Lawn Sleeves*, 1641, p. 4.; and *A Babylonish Garment*; see *Reformado precisely characterized*, p. 8.

v. 6. *As for punk.*] Sir John Suckling has expressed this thought, a little more decently, in the tragedy of *Brennoralt*.

"Religion now is a young mistress here,
 For which each man will fight, and die at least;
 Let it alone awhile, and 'twill become
 A kind of married wife; people will be
 Content to live with it in quietness."

(Mr. W.)

When gospel trumpeter, surrounded
 With long-ear'd rout, to battle sounded ; 10
 And pulpit, drum ecclesiastic,
 Was beat with fist, instead of a stick.

v. 8. *The' not a man of them knew wherefore.*] The greatest bigots are usually persons of the shallowest judgment, as it was in those wicked times, when women and the meanest mechanics became zealous sticklers for controversies, which none of them could be supposed to understand. An ingenious Italian, in Queen Elizabeth's days, gave this character of the Disciplinarians, their predecessors, "That the common people were wiser than the wisest of his nation ; for here the very women and shop-keepers were better able to judge of predestination, and what laws were fit to be made concerning church government, and what were fit to be obeyed or demolished ; that they were more able (or at least thought so) to raise and determine perplexed cases of conscience, than the most learned colleges in Italy ; that men of slightest learning, or at least, the most ignorant of the common people, were mad for a new, or a super—, or re-reformation of religion. And in this they appeared like that man, who would never leave to whet and whet his knife, till there was no steel left to make it useful." *Hooker's Life*, by Walton, p. 10. prefixed to his *Eccles. Polity*.

v. 9. *When gospel trumpeter, surrounded.*] The Presbyterians (many of whom, before the war, had got into parish churches) preached the people into rebellion ; incited them to take up arms and fight the Lord's battles, and destroy the Amalekites, root and branch, hip and thigh (*Coleman before the Commons*, April 30, 1643, p. 24), and to root out the wicked from the earth ; that was, in their sense, all that loved the King, the Bishops, and the Common Prayer. They told the people afterwards, that they should bind their kings in chains, and their nobles in links of iron ; see *Cheyne's Fast Sermon before the Lords*, Mar. 26, 1645, p. 53 ; *Century of eminent Presbyterian Preachers*, 1723, p. 7 ; and one Durance prayed to God, at Sandwich, "That the King might be brought in chains of iron to his Parliament ;" *Edwards's Gangrena*, part 2, p. 131, 134, part 3, p. 97 ; both which they literally did. And it has been fully made out, that many of the Regicides were drawn into the grand rebellion by the direful imprecations of seditious preachers from the pulpit. This some of them owned ; and in particular Dr. South tells us, "That he had it from the mouth of Axtell, the Regicide, that he with many more, went into that execrable war, with such a controlling horror upon their spirits,

Then did Sir Knight abandon dwelling,
And out he rode a colonelling.

A wight he was, whose very sight wou'd 15
Entitle him *Mirroure of Knighthood*;

from those public sermons, especially of Brooks and Calamy," (see a specimen of their seditious passages, *Cent. of eminent Presbyterian Preachers*, chap. 1. p. 3, 5, 6.) "that they verily believed, they should have been accursed by God for ever, if they had not acted their part in that dismal tragedy, and heartily done the Devil's work." *Sermons*, vol. 1. p. 513. And in this sense is that remarkable expression of the Doctor to be taken, vol. 5. serm. 1. "That it was the pulpit that supplied the field with sword-men, and the Parliament-house with incendiaries." Sir Roger L'Estrange (*Reflection on Feb. 67*, part 1.) girds them notably upon this head. "A trumpeter (says he) in the pulpit, is the very emblem of a trumpeter in the field, and the same charge holds good against both; only the spiritual trumpet is the most pernicious instrument of the two, for the latter serves only to rouse the courage of the soldiers, without any doctrine or application upon the text; whereas the other infuses malice over and above, and preaches death and damnation both in one, and gives the very chapter and verse for it." (See Mr. Addison's remark upon this and the following lines, *Spectator*, No. 60, and description of persons under musical instruments, *Spect.* No. 153.)

v. 10. *With long-ear'd rout, to battle sounded.*] Their ears appeared to greater advantage from the shortness of their hair; whence they got the name of round-heads. (See *Lord Clarendon's History of the Rebellion*, vol. 1. p. 267.) Mr. Cleveland, in his *Hue and Cry after Sir John Presbyter*, describes him to be,

With hair in character, and luggs in text.

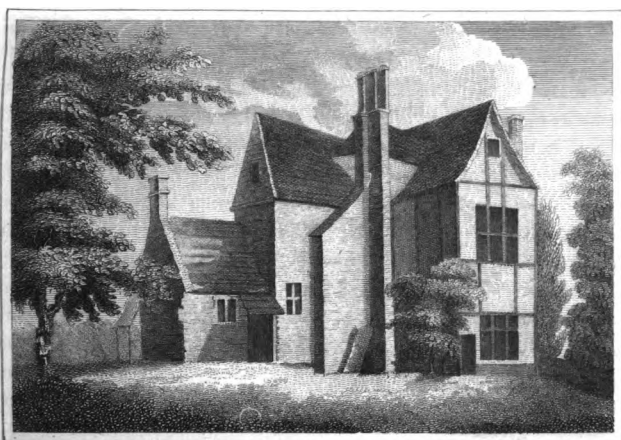
And Mr. Dryden, *Hind and Panther*,

And pricks up his predestinating ears.

"His barber shall so roundly indent with his head, that our eyes may as well see his ears, as our ears hear his doctrine." *Reformado precisely characted*, p. 12. *Publ. Libr. Cambridge*, xix. 9. 7.

*England farewell, with sin and Neptune bounded,
Nile ne'er produc'd a monster like a Round-head.*

The Committee-man curried, a Comedy, by S. Sheppard,
1647, act 1. *Royal Libr. Cambridge*.



Rye del^d G.E. Wainwright sculp^d

SIR SAMUEL LUTRELL'S HOUSE.

Near Cople, Bedfordshire.

PUBLISHED BY CHARLES FERRY, NEW-WATER STREET.

That never bow'd his stubborn knee
 To any thing but chivalry ;
 Nor put up blow, but that which laid
 ' Right worshipful ' on shoulder-blade : 20

I have heard of one H—ll, a Precisian of this cut, who after the Restoration, rebuking an orthodox clergyman for the length of his hair ; in answer to him, he replied, " Old Prig, I promise you to cut my hair up to my ears, provided you will cut your ears up to your hair."

v. 11, 12. *And pulpit, drum ecclesiastic,—Was beat with fist, &c.*] Alluding to their vehement action in the pulpit, and their beating it with their fists, as if they were beating a drum. The author of *A Character of England, in a letter to a French Nobleman*, 1659, p. 15, observes, " that they had the action of a thrasher rather than of a divine." And it is remarked (see *Letter sent to London, from a Spy at Oxford, to Mr. Pym*, &c. 1643, p. 4.) of John Sedgewick, " That he thrashed such a sweating lecture, that he put off his doublet." And by Dr. Echard (see *Contempt of the Clergy*, p. 56.) " That the preacher shrunk up his shoulders, and stretched himself, as if he was going to cleave a bullock's head." Their action in the pulpit, and precise, hypocritical behaviour in other respects, is alluded to in the following lines :

*Both Cain and Judas back are come,
 In vizards most divine ;
 God bless us from a pulpit drum,
 And a preaching Catiline ! (Sir J. Birkenhead Revived, p. 5.)*

The mock-majesty of placing the epithet after the substantive, and the extreme appositiveness of the simile, may make it well deserve to be quoted, without any consideration of the rhyme at all.

v. 12. *Instead of a stick.*] The speaking of a *stick* as one word, with the stress upon a, seems not blameable : for the change of accent only heightens the *burlesque*, and consequently is rather an excellency than a fault.

v. 13. *Then did Sir Knight, &c.*] Our Author, to make his Knight appear more ridiculous, has dressed him in all kinds of fantastic colours, and put many characters together, to finish him a perfect coxcomb.

v. 14. *And out he rode a colonelling.*] The Knight (if Sir Samuel Luke was Mr. Butler's hero) was not only a Colonel in the Parliament Army, but also Scoutmaster-General in the Counties of Bedford, Surrey, &c. (*Walker's Hist. of Independency*, part 1. p. 170.) This gives us some light into his character and conduct : for he is now entering upon his

Chief of domestic knights, and errant,
 Either for chartel, or for warrant;
 Great on the bench, great in the saddle,
 That cou'd as well bind o'er, as swaddle;

proper office, full of pretendedly pious and sanctified resolutions for the good of his country; his peregrinations are so consistent with his office and humour, that they are no longer to be called fabulous, or improbable. The succeeding cantos are introduced with large prefaces; but here the Poet seems impatient till he get into the description and character of his hero. (Mr. B.)

v. 15. *A wight he was, &c.*] Wight; often used for person by Chaucer, Spenser, and Fairfax in his *Godfrey of Bulloign*, &c. &c.

v. 16. *Mirroure of Knighthood.*] There was a Book so called, (see *Don Quixote*, vol. 1. c. 6. p. 48.) and *Don Quixote* is so called by Cervantes, (vol. 1. b. 2. c. 1. p. 77.) *Mirroure of Chivalry*, (vol. 2. c. 2. p. 26, 29, vol. 3. c. 7. p. 65. vol. 4. c. 56. p. 557, 616. Motteux's edit. 1706.) and *Palmerin*, in *Beaumont and Fletcher's Knight of the Burning Pestle*, act 1. See likewise *History of Valentine and Orson*, c. 41. p. 178.

v. 17, 18. *That never bow'd his stubborn knee—To any thing but chivalry.*] i. e. he kneeled to the King; when he knighted him, but seldom upon any other occasion.

v. 19, 20. *Nor put up blow, but that which laid—'Right Worshipful' on shoulder-blade.*] Alluding to the blow the King laid on his shoulder with a sword, when he knighted him; to this he refers 2d Part, Canto 1. v. 235, 236.

*Th' old Romans freedom did bestow,
 Our Princes worship, with a blow.*

and to some of the other ceremonies of Knighthood: Part I. Canto 2. v. 742, 743.

*Was I for this entitled Sir,
 And girt with trusty sword and spur?*

In the time of Charles the Great, the way of knighting by the colophum, or giving a blow on the ear, was used in sign of sustaining future hardships. (See *Ashmole's History of the Garter*, p. 36.) The Accolade, or ceremony of embracing the knight, (a ceremony often mentioned by the writer of *Amadis de Gaul*) was first performed by the Emperor Charles the Great, upon knighting his son Lewis Debonair. (*Ashmole*, *id. id.*) The customary way of knighting at this time, (see Sir William Segar's

Mighty he was at both of these, 25
 And styl'd of war as well as peace.
 (So some rats of amphibious nature,
 Are either for the land or water.)

book, intitled, *Of Honour Civil and Military*, lib. 2. chap. 2. p. 74.) is as follows: "He that is to be made Knight, is stricken by the Prince with a drawn sword upon his back or shoulder; the Prince saying *Soyz Chevalier* (*Soy Chivâler, a Nome de Dieu; Guillim*, part 2. p. 226. and in times past, was added *Saint George*;) and when the Knight riseth, the Prince saith, *Avance*." This is the manner of dubbing Knights at this present, and the word dubbing was the old word, and not creating. (See *Ashmole*, p. 40. *Selden's Titles of Honour*, 2d. edit. 2d. part, chap. 1, 2. *Historical Essay on Nobility*, 2d. edit. vol. 2. p. 554.) Mowbray Duke of Norfolk, upon Bolingbroke's challenge, (see *Shakespear's King Richard the Second*, act 1. p. 258. Mr. Theobald's first edit. vol. 3. 1733.) and throwing down his gantlet, says,

"I take it up; and by that sword I swear,
 Which gently lay'd my knighthood on my shoulder,
 I'll answer thee in any fair degree,
 Or chivalrous design of knightly trial.

Sir Kenelm Digby tells us (see *Discourse concerning the Cure of Wounds by the Powder of Sympathy*, p. 105.) that when King James the First, who had an antipathy to a sword, dubbed him Knight, had not the Duke of Buckingham guided his hand aright, in lieu of touching his shoulder, he had certainly run the point of it into his eyes. (See the manner in which the Innkeeper dubbed Don Quixote knight, part 1. book 1. chap. 3.)

v. 22. *Either for chartel.*] *Chartel* signifies a letter of defiance, or challenge to a duel, in use when combats were allowed to decide difficult controversies, not otherwise to be determined by law. (See *Cowel's* and *Manley's Interpreters*, and *Jacob's Law Dictionary*.) A trial (and the last) of this kind, was intended between the Marquis of Hamilton, and the Lord Rea, in the year 1631, but the King put an end to the dispute. (*Echard's History of England*, vol. II. p. 97.) In this sense Lord Roos uses the word, in his *Answer to the Marquis of Dorchester's Letter*, Feb. 25, 1659. p. 5. "You had better have been drunk, and set in the stocks for it, when you sent the post with a whole packet of chartels for me." (See an account of *Duelling*, *Tatler*, No. 93, and of trials of titles in this

(But here our Authors make a doubt,
 Whether he were more wise or stout. 30
 Some hold the one, and some the other ;
 But howsoe'er they make a pother,
 The diff'rence was so small, his brain
 Outweigh'd his rage but half a grain ;
 Which made some take him for a tool 35
 That knaves do work with, call'd a fool.
 For't has been held by many, that
 As Montaigne, playing with his cat,
 Complains she thought him but an ass,
 Much more she wou'd SIR HUDIBRAS ; 40

way, *Salmon's Hist. of Hertfordshire*, p. 178, 179, 180, 181. Mezeray produces one instance of a combat in trial of a person's innocence as early as the year 628. See *Hist. of France, translated by Bulteel*, p. 4.

v. 23. *Great on the bench, great in the saddle.*] In this character of Hudibras, all the abuses of human learning are finely satyriized: philosophy, logic, rhetoric, mathematics, metaphysics, and school divinity. (Mr. W.)

v. 24. *That could as well bind o'er, as swaddle.*] Swaddle, bang, cudgel, or drub, see *Bailey's Dictionary*.

v. 38. *As Montaigne playing with his cat.*] "When I am playing with my cat (says Montaigne, *Essays*, book 2. chap. 12.) "who knows whether she hath more sport in dallying with me, than I have in gaming with her? we entertain one another with mutual apish tricks," &c. How artfully is this simple humour in Montaigne ridiculed in a pretty simile. But we are in a more refined age than that which Butler lived in, and this humour is rather applauded than condemned. See an *Account of Isaac Bickerstaff's playing with his cat. Tatler*. (Mr. B.)

v. 40. *Much more she wou'd SIR HUDIBRAS.*] Geoffry of Monmouth (Bishop of St. Asaph) makes mention of a British King of this name, who lived about the time of Solomon, and reigned thirty-nine years; he composed all dissensions among his people, and built Kaerlem or Canterbury, Kaerguen or Winchester, and the Town of Paladur, now Shaftsbury. (See his *British History, translated by Thompson*, c. 9, p. 48. *Robert of Gloucester's Chronicle, by Hearne*, vol. 1, p. 28. *Fabyan's Chronicle*, part 1,

(For that's the name our valiant Knight
 To all his challenges did write.)
 But they're mistaken very much,
 'Tis plain enough he was no such ;
 We grant, altho' he had much wit, 45
 H'was very shy of using it ;
 As being loath to wear it out,
 And therefore bore it not about ;
 Unless on holy-days, or so,
 As men their best apparel do. 50
 Beside, 'tis known he cou'd speak Greek
 As naturally as pigs squeak :
 That Latin was no more difficile,
 Than to a blackbird 'tis to whistle :

v. 12, fol. edit. 1516. *Spenser's Faërie Queene*, book 2, canto x, 5, 25, vol. 2, p. 315. Hughes's edit. *Somner's Antiq. of Canterbury*, 4to, 1640, p. 3.) I am of opinion that Mr. Butler rather alludes to one of Spenser's Knights (see *Faërie Queene*, book 2, canto 2, s. 17.)

*He, that made love unto the eldest dame,
 Was hight Sir Huddibras, an hardy man ;
 Yet not so good of deeds, as great of name,
 Which he by many rash adventures wan ;
 Since errant arms to sew he first began.*

v. 51, 52. *Beside, 'tis known he cou'd speak Greek,—As naturally as pigs squeak.]*

*He Greek and Latin speaks with greater ease,
 Than hogs eat acorns, and tame pigeons pease.*

*Panegyric verses upon Tom Coryat, and his Crudities ;
 by Lionel Cranfield.*

v. 53, 54. *That Latin was no more difficile, &c.]* Sancho Pancha observes upon Don Quixote (vol. 3, chap. 28, pag. 274.) "That he is a main scholar, *latins* it hugely, and talks his own mother tongue as well as one of your *Varsity Doctors*." The country people were in those days fond of hearing *Latin* in sermons, as appears from the following account of Dr. Pocock. (See his *Life by Dr. Twells*, prefixed to his works, p. 22.) One of the learned Dr. Pocock's friends, passing through Childrey, which

Being rich in both he never scanted 55
 His bounty unto such as wanted ;
 But much of either wou'd afford
 To many, that had not one word.
 For Hebrew roots, altho' they're found
 To flourish most in barren ground, 60
 He had such plenty, as suffic'd
 To make some think him circumcised :

was the Doctor's living, enquired who was the minister, and how they liked him ; and received from them this answer, *Our parson is one Mr. Pocock, a plain, honest man ; but master, said they, he is no Latiner.*"——

v. 55, 56. ——— *he never scanted—His bounty unto such as wanted.]*

This is the property of a pedantic coxcomb, who prates most learnedly amongst illiterate persons ; and makes a mighty pother about books and languages there, where he is sure to be admired, though not understood.

v. 59. *For Hebrew roots although they're found]* Dr. Echard (see *Defence of his Reasons for the Contempt of the Clergy, &c.* intitled *Grounds and Reasons, &c.* p. 114.) tells us, " that some are of opinion, that children may speak Hebrew at four years of age, if they be brought up in a wood, and suck of a wolf." And Sir Thomas Browne observes (*Vulgar Errors*, book 5, chap. 22.) " that children in the school of nature, without instruction, would naturally speak the primitive language of the world, was the opinion of the ancient heathens ; and continued since by Christians, who will have it our Hebrew tongue, as being the language of Adam."

v. 60. *To flourish most in barren ground.]* If so, why may we not infer that German Monk to have been a wag, who taking a catalogue of a friend's library, and meeting with a Hebrew book in it, entered it under the title of *A book that has the beginning where the end should be.* See *Tatler*, No. 239.

v. 62. *To make some think him circumcised.]* Here again is an alteration without any amendment ; for the following lines,

*And truly so he was, perhaps,
 Not as a Proselyte, but for claps,*

are thus changed in the editions of 1674, 1684, 1689, 1694, 1700.

*And truly so perhaps, he was,
 'Tis many a pious christian's case.*

Restored in the edition of 1704. The heathens had an odd opinion, and

And truly so he was, perhaps,
 Not as a proselyte, but for claps.
 He was in logic a great critic, 65
 Profoundly skill'd in analytic;
 He cou'd distinguish, and divide
 A hair 'twixt south and south-west side;
 On either which he wou'd dispute,
 Confute, change hands, and still confute; 70

gave a strange reason why Moses imposed the law of circumcision on the Jews, which how untrue soever, I will give the learned reader an account of, without translation, as I find it in the annotations upon Horace, wrote by my worthy and learned friend Mr. William Baxter, the great restorer of the ancient, and promoter of modern learning. *Hor. Sat. 9, Sermon. lib. 1. Curtis, quia pellicula imminuti sunt; quia Moses Rex Judeorum, cujus legibus reguntur, negligentia quædam medicinaliter exsectus est et ne solus esset notabilis, omnes circumcidi voluit. Vet. Schol. Vocem quædam quæ inscitia Librarii exciderat reposuimus ex conjectura, uti & medicinaliter exsectus pro medicinalis effectus quæ nihil erant. Quis miretur ejusmodi convicia homini Epicureo atque Pagano excidisse? Jure igitur Henrico Glareano Diaboli Organum videtur. Etiam Satyra Quinta hæc habet; Constat omnia miracula certa ratione fieri, de quibus Epicurei prudentissime disputant.*

v. 65. *He was in logic a great critic.*] See an account of Tim, *Dialogue between Timothy and Philatheus*, vol. 1, p. 6. and Subtle's advice to Kastrel, *Ben Jonson's Alchymist*, act 4, sc. 2. a definition of a critic, *Tale of a Tub*, 3d. edit. p. 87. *Tatler*, No. 165. and a banter upon critics, *Spect.* No. 592. Some of the saints of those times were no great friends to logic, as appears from the following passage: "Know you, that logic and philosophy (in which you are better versed than in the word of God) are not inventions or institutions of Jesus Christ and his Apostles, but of the Devil and Antichrist, with which they have mainly and principally upheld their black, dark, and wicked kingdom." See *J. Lilburn's Answer to Nine Arguments written by T. B.* 1645, p. 2.

v. 66. *Profoundly skill'd in analytic.*] "*Analytic method* takes the whole compound as it finds it, whether it be a species or an individual; and leads us into the knowledge of it, by resolving it into its principles or parts, its generic nature and special properties; and is called the method of resolution." See *Dr. Watts's Logic*, p. 341.

He'd undertake to prove by force
 Of argument a man's no horse ;
 He'd prove a buzzard is no fowl,
 And that a lord may be an owl ;
 A calf an alderman, a goose a justice, 75
 And rooks committee-men and trustees.

v. 75. *A calf an alderman.*] Such was Alderman Pennington, who sent a person to Newgate for singing (what he called) *a malignant Psalm*. See a further account of him, *Sir William Dugdale's short View of the Troubles*, p. 567, 568. *Lord Clarendon's History of the Rebellion*, vol. 1. pag. 16. *Walker's History of Independency*, part 1. pag. 170. edit. 1661.

Ib. — *A goose a justice.*] Lord Clarendon observes (*History of the Rebellion*, vol. 3. p. 72.) "That after the *Declaration of no more Addresses to the King*, they who were not above the condition of ordinary constables six or seven years before, were now the justices of the peace, who executed the commands of the Parliament in all the counties with rigour and tyranny, as was natural for such persons to use over and towards those upon whom they had looked at such a distance—the whole government of the nation remained in a manner wholly in their hands, who in the beginning of the Parliament were scarce ever heard of, or their names known, but in the places where they inhabited." Dr. Bruno Ryves informs us (*Mercurius Rusticus*, No. 3. pag. 30.) that the "Town of Chelmsford in Essex was governed at the beginning of the rebellion by a tinker, two cobblers, two tailors, and two pedlars." The fable of Sir Roger L'Estrange (part 2. fab. 38.) of *the Asses made Justices*, is a just satire upon those times (and I wish it had never suited more modern ones.)
 To such justices, the Tatler's interrogatory (No. 14.) might have been properly applied, "Who would do justice on the justices?" See an account of the shallow Justice, *Coxcomb*, act 5. *Beaumont and Fletcher's Works*, 1679, vol. 2. p. 344. and *John Taylor's Basket Justice; Works*, p. 185, 190.

v. 76. *And rooks committee-men*—] In the several counties, especially the associated ones (Middlesex, Kent, Surrey, Sussex, Norfolk, Suffolk, and Cambridgeshire; see *Echard's Hist. of England*, vol. 2. p. 338.) which sided with the Parliament, Committees were erected, of such men as were for the *good Cause*, as they called it, who had authority from the members of the two houses at Westminster to fine and imprison whom they pleased; and they harrassed and oppressed the country in a most arbitrary and scandalous manner; on which account, they are with great propriety called *rooks*: see an historical account of these Committees, in *Dr. Walker's Sufferings of the Episcopal Clergy*, part 1.

He'd run in debt by disputation,
 And pay with ratiocination.
 All this by syllogism, true
 In mood and figure, he wou'd do. 80
 For rhetoric, he cou'd not ope
 His mouth, but out there flew a trope :
 And when he happen'd to break off
 I'th' middle of his speech, or cough,
 H' had hard words ready to shew why, 85
 And tell what rules he did it by :
 Else when with greatest art he spoke,
 You'd think he talk'd like other folk.
 For all a rhetorician's rules
 Teach nothing but to name his tools. 90
 But, when he pleas'd to shew't, his speech
 In loftiness of sound was rich ;
 A Babylonish dialect,
 Which learned pedants much affect ;

v. 79. *All this by syllogism true.*] An argument in logic consisting of three propositions, wherein some things being supposed or taken for granted, a conclusion is drawn different from the things supposed.

v. 80. *In mood and figure.*] Figure in logic, is a due disposal of a middle term of a syllogism with the two extremes.

v. 82. — *A trope.*] The turning a word from its proper signification to another.

v. 84, 86. — *or cough, — And tell what rules he did it by.*] “Olivier Maillard, étoit un Cordelier, qui prechoit avec reputation dans le dernier siecle : on a de lui deux volumes en octavo de Sermons en Latin imprimez a Paris en 1511, 1513. Les Predicateurs de son tems affectant de TOUSSER, comme un chose qui donnoit de la grace à leurs declamations, il n'a pas manqué dans un sermon en François, imprimé à Bruges, vers l'année 1500, de marquer à la marge par des hem, hem, les endroits où il avoit toussé.” *Mélanges d'Histoire et de Littérature par M. de Vignuel Marville. i. e. le Chartreux Don Bonaventure d'Argonne, v. 1. p. 106.* (Mr. W.)

It was a party-coloured dress 95
 Of patch'd and pye-ball'd languages :
 'Twas English cut on Greek and Latin,
 Like fustian heretofore on satin.
 It had an odd promiscuous tone,
 As if h' had talk'd three parts in one ; 100
 Which made some think, when he did gabble,
 Th' had heard three labourers of Babel ;

v. 93. *A Babylonish dialect.*] A confusion of languages, such as some of our modern virtuosi used to express themselves in.

v. 97. *'Twas English cut on Greek and Latin.*] The leading men of those times were fond of appearing learned ; and commonly mixed Latin with English in their speeches ; especially the country justices, of whom Hudibras was one, (see in proof, a book intitled, *The Speeches and Passages of this Great and Happy Parliament*—1641, p. 207, 233, &c. 296, 297, &c. 402.) tho' they knew little more of the Latin tongue than Pratt, Chancellor of France (see *Hen. Stephens's Prep. Treatise to his Apology for Herodotus*, p. 241.) who having read the letter, which King Henry the Eighth sent to the French King, Francis the First, wherein this clause was, *Mitto tibi duodecim Molossos*, I send you twelve mastiff dogs ; he expounded it, *I send you a dozen Mules*. The story is told of a cardinal by Dr. Fuller ; *Worthies of Somersetshire*, p. 18. See *Peter de Quir's Letter in the 396th Spectator*.

v. 98. *Like fustian heretofore on satin.*] A fashion, from the manner of expression, probably not then in use ; where the coarse fustian was pinked, or cut into holes, that the fine satin might appear through it. See an account of the slashing, pinking, and cutting of doublets, *Dr. Bulwer's Artificial Changeling*, 1654, p. 537. The author of a book intitled, *A short Character of France*, 1659, p. 34. compares their finest pieces of architecture, to *satin pinked upon canvas*. See likewise a Tract published the same year, intitled, *Gallus Castratus*, p. 14.

v. 100. *As if h' had talk'd three parts in one.*] The phrase alludes to the old catches in three parts. (Mr. W.)

v. 101, 102. *Which made some think, when he did gabble, Th' had heard three labourers of Babel.*] Diodorus Siculus (*Rev. Antiquar.* lib. 3. chap. 13. pag. 56. *Basilæ*, 1548. I take the liberty of quoting this translation, having no other copy) makes mention of some Southern Islands, the inhabitants of which having their tongues divided, were capable of speak-

Or Cerberus himself pronounce

A leash of languages at once.

This he as volubly would vent 105

As if his stock would ne'er be spent ;

And truly, to support that charge,

He had supplies as vast and large :

For he could coin or counterfeit

New words, with little or no wit ; 110

ing two different languages, and conversing with two different persons at the same time. (See likewise *Dr. Buwcer's Artificial Changeling*, scene 14. p. 232, &c. *Torquemada's Spanish Mandevile*, 1st disc. fol. 17.) The marvellous Rabelais (see *Works*, vol. 5. chap. 31. p. 45.) carries the point a great deal further, in his romantic account of the monster *Hearsay*, whose mouth, he observes, was slit up to his ears, and in it were seven tongues, each of them cleft into seven parts, and he talked with all the seven at once, of different matters and in divers languages. See Milton's description of the *Confusion of Languages*, *Paradise Lost*, book 12. l. 48, &c.

v. 103. *Or Cerberus himself, &c.*] *Cerberus*; a name which poets give a dog with three heads, which they feigned door-keeper of Hell, that caressed the unfortunate souls sent thither, and devoured them that would get out again; yet Hercules tied him up, and made him follow. This dog with three heads denotes the past, the present, and the time to come; which receive, and, as it were, devour all things. Hercules got the better of him, which shews that heroic actions are always victorious over time, because they are present in the memory of posterity.

v. 109. *Could coin and counterfeit new words.*] The Presbyterians coined a great number, such as out-goings, carryings-on, nothingness, workings-out, gospel-walking-times, &c. which we shall meet with hereafter, in the speeches of the Knight and Squire, and others in this Poem; for which they are bantered by Sir John Birkenhead (*Paul's Churchyard*, cent. 1. class 1. No. 16.) *The Children's Dictionary*; an exact Collection of all new Words born since November 3, 1640, in Speeches, Prayers, and Sermons, as well those that signify something, as nothing; and cent. 2. class 5. § 109. *Belum grammaticale*; that *Parliamentdome*, *Councildome*, *Committeedome*, and *Sworddome*; are better words than *Christendome*, or *Kingdome*. The Author of the *Spectator* (No. 458.) observes, "That those swarms of Sectaries that over-ran the nation in the time of the great Rebellion, carried their hypocrisy so high, that they had converted our whole language into a jargon of enthusiasm."

Words so debas'd and hard, no stone
 Was hard enough to touch them on :
 And when with hasty noise he spoke 'em,
 The ignorant for current took 'em ;
 That had the Orator, who once 115
 Did fill his mouth with pebble stones
 When he harangu'd, but known his phrase,
 He would have us'd no other ways.
 In Mathematics he was greater
 Than Tycho Brahe, or Erra Pater : 120

v. 111, 112. *Words so debased and hard, no stone—Was hard enough to touch them on.*] Thus it stands in every edition that I have met with, which induced me to think, that he alluded to the *touch-stone* ; a stone to try gold and silver on : but Mr. Warburton is of opinion, that *no tone* would be an emendation, i. e. words so debased and hard, that it was the utmost difficulty to pronounce them ; which reading he thinks is made good, by the 113th and the three following lines.

v. 113. *And when with hasty noise he spoke 'em.*]

*Magnâ voce boat—
 Celeri cursu verba fatigat.*

v. 115. *That had the Orator, &c.*] This and the three following lines, not in the two first editions of 1663, but added in the edit. 1674. Demosthenes is here meant, who had a defect in his speech.

v. 120. *Than Tycho Brahe—*] An eminent Danish Mathematician. At Gottorp there was a large globe, celestial within and terrestrial without, made after a design of Tycho Brahe ; twelve persons might sit round a table within side of it, and make celestial observations in the turning of it ; see *Northern Worthies*, in the lives of *Peter the Great*, &c. 1728, p. 34. See further account of Tycho Brahe, *Collier's Historical Dictionary*.

Ib.———*or Erra Pater.*] William Lilly the famous astrologer of those times, so called by Mr. Butler, *Memoirs of the years 1649, and 1650*. The House of Commons had so great a regard to his predictions, that the author of *Mercurius Pragmaticus* (No. 20.) stiles the members, *the Sons of Erra Pater*. Mr. Butler probably named him so, from an old astrologer, of whose predictions John Taylor the Water Poet makes mention, in the preface to his *Cast over the Water, Works*, p. 156. and in

For he, by geometric scale,
 Could take the size of pots of ale;
 Resolve by sines and tangents, straight;
 If bread or butter wanted weight;
 And wisely tell what hour o' th' day 125
 The clock does strike, by algebra.
 Beside, he was a shrewd philosopher,
 And had read ev'ry text and gloss over;
 Whate'er the crabbed'st author hath,
 He understood b' implicit faith: 130

Mr. Reading's *Catalogue of Sion College Library*, there is a tract, intitled, *Erra Pater's Predictions*. The elder Loveless (in *Beaumont and Fletcher's Scornful Lady*, act 4. scene 1.) calls Abigail, "Dirty December, with a face as old as *Erra Pater*, and such a prognosticating nose:" and of Charles the Scholar (in *Beaumont and Fletcher's Elder Brother*), it is observed, "That after six hours conference with the stars, he sups with old *Erra Pater*. (See *Elder Brother*, by *Beaumont and Fletcher*, act 1. sc. 2.) and the writer of *A Letter sent to London from a Spy at Oxford*, 1643. p. 13. says, "Surely the Devil owed us a shame, that none of us were skilled in the *Book of Fortune, Erra Pater, or Booker's Almanack*." Some are of opinion, that by *Erra Pater*, he meant the Wandering Jew, (named Joh. Buttadæus) see an account of him in the *Philosophical Transactions: Sir Thomas Browne's Vulgar Errours. London Spy*, vol. 2. book 3. lett. 1. vol. 7. b. 4. *Dr. Derham's Physico-Theology*, book 4. chap. 10. p. 173.

v. 122. *Could take the size of pots of ale.*] As a justice of the peace, he had a right to inspect weights and measures; see *Nelson's Office and Authority of a Justice of the Peace*, the sixth edition, pag. 622.

For well his Worship knows, that ale-house sins

Maintain himself in gloves, his wife in pins.

A Satyr against Hypocrites, p. 3, 4.

v. 125, 126. *And wisely tell, what hour o' th' day—The clock does strike by algebra.*] There are many algebraic questions to which Mr. Butler may probably allude; see an odd account of the measuring of time, in Mr. Scot (*Discovery of Witchcraft*, book 16. chap. 5. p. 478.) and of a movement, that measures time after a particular manner, *Philosophical Transactions*, vol. 14. No. 161. p. 647.

Whatever sceptic cou'd enquire for,
 For ev'ry *why*, he had a *wherefore* :
 Knew more than forty of them do,
 As far as words and terms cou'd go.
 All which he understood by rote, 135
 And, as occasion serv'd, wou'd quote :
 * No matter whether right or wrong,
 They might be either said, or sung.
 His notions fitted things so well,
 That which was which he cou'd not tell ; 140

v. 129. *Whate'er the crabbed st author hath.*] This and the following line not in the two first editions of 1663, and first inserted in that of 1674.

v. 131. *Whatever sceptic, &c.*] Sceptic; Pyrrho was the chief of sceptic philosophers, and was at first, as Apollodorus saith, a painter, then became the hearer of Driso, and at last the disciple of Anaxagoras, whom he followed into India to see the Gymnosophists. He pretended that men did nothing but by custom; that there was neither honesty nor dishonesty, justice nor injustice, good nor evil. He was very solitary, lived to be 90 years old, was highly esteemed in his country, and created chief priest. He lived in the time of Epicurus and Theophrastus, about the 120th Olympiad. His followers were called Pyrrhonians; besides which, they were named the Ephecticks and Aphoreticks, but more generally Sceptics. This sect made their chiefest good to consist in a sedateness of mind, exempt from all passions; in regulating their opinions and moderating their passions, which they called *Ataxia* and *Metriopatia*; and in suspending their judgment in regard of good and evil, truth and falsehood, which they called *Epeche*. Sextus Empiricus, who lived in the second century, under the Emperor Antoninus Pius, writ ten books against the mathematicians or astrologers, and three of the Pyrrhonian opinion. The word is derived from the Greek *examisdu* quod est, *considerare, speculari*.

Ib.— *enquire for.*] *Inquire for*, in all editions to 1689. inclus.

v. 132. *For ev'ry why, he had a wherefore.*] i. e. He could answer one question by another, or elude one difficulty by proposing another. (Mr. W.) See Ray's *English Proverbs*, 2d edit. pag. 348. *Shakspeare's Comedy of Errors*, act 2, vol. 3, p. 17, *Mr. Theobald's edit.* 1733.

But oftentimes mistook the one
 For th' other, as great clerks have done.
 He cou'd reduce all things to acts,
 And knew their natures by abstracts ;
 Where entity and quiddity, 145
 The ghosts of defunct bodies fly ;
 Where truth in person does appear,
 Like words congeal'd in northern air.

v. 139, 140. *His notions fitted things so well—That which was which he cou'd not tell.*] This satire is against those philosophers, who took their ideas of substances, to be the combination of nature, and not the arbitrary workmanship of the human mind ; and that the essence of each sort is more than the abstract idea ; see *Mr. Locke on the Names of Substances*. This must give one a great idea of our Author's penetration in metaphysical enquiries. (Mr. W.)

v. 143. *He cou'd reduce, &c.*] The old philosophers thought to extract notions out of natural things, as chymists do spirits and essences ; and, when they had refined them into the nicest subtleties, gave them as insignificant names, as those operators do their extractions : but (as Seneca says) the subtiler things are rendered, they are but the nearer to nothing. So are all their definitions of things by acts, the nearer to nonsense. This and the following line added 1674.

v. 145, 146. *Where entity and quiddity,—The ghosts of defunct bodies fly.*] He calls the abstracted notions of entity and quiddity, very properly the ghosts of bodies ; thereby lashing the too nice distinctions of metaphysicians, who distinguish body, entity, and substance so finely from each other ; that they say the two latter ideas or notions may remain, when the body is gone and perished ; and so while Hudibras was pulling down Popery, he was setting up Transubstantiation.

v. 147. *Where truth, &c.*] Some Authors have mistaken truth for a real thing, when it is nothing but a right method of putting those notions or images of things (in the understanding of man) into the same state and order that their originals hold in nature ; and therefore Aristotle says, *Unumquodque sicut se habet secundum esse, ita se habet secundum veritatem.* Met. L. 2.

v. 148. *Like words congeal'd in northern air.*] See an explication of this passage, and a merry account of words freezing in Nova Zembla,

He knew *what's what*, and that's as high
 As metaphysic wit can fly. 150
 In school-divinity as able
 As he that hight *Irrefragable* ;
 A second Thomas, or at once
 To name them all, another Dunce :

Tatler, No. 254. and Rabelais's account of the bloody fight of the Arimasphians and Nephelobites, upon the confines of the Frozen Sea. (vol. 4. chap. 56. p. 229. Ozell's edit. 1737.) To which Mr. John Donne probably refers, in his *Panegyric upon T. Coryat, and his Crudities*. R.

*It's not that French, which made his giants see
 Those uncouth islands, where words frozen be,
 Till by the thaw next year they're voice again.*

v. 149, 150. *He knew what's what, and that's as high,—As metaphysic wit can fly.*] A ridicule on the idle, senseless questions in the common systems of logic, as Burgersdicius's *Quid est quid?* from whence came the common proverbial expression of *He knows what's what*; to denote a shrewd man; (Mr. W.) *Metaphysics*, a science, which treats of being in general and its properties, of forms abstracted from matter, of immaterial things, as God, Angels, &c.

v. 152. *As he that hight Irrefragable.*] *Hight* signifies called, or named; in this sense it is used by Chaucer.

*A worthy duk that highte Perithous,
 That felaw was to duk Theseus.*

Chaucer's Knight's Tale, fol. 1. edit. 1602. See *Reve's Tale*, fol. 15. *Squire's Tale*, fol. 23. *Merchaunt's Tale*, fol. 28. *Frankelen's Tale*, fol. 50. *Doctour of Physic's Tale*, folio 59. *Romant of the Rose*, folio 122. And Spenser uses it in like manner.

Malbecco he, and Hellenore she hight.

Faërie Queene, vol. 2. book 3. canto 9. p. 489. *Mr. Hughes's* edit. *ibid.* p. 490. See *Shakespear*; and *Beaumont and Fletcher's Knight of the Burning Pestle*.

Ibid.——*Irrefragable.*] Alexander Hales, so called; he was an Englishman, born in Gloucestershire, and flourished about the year 1236, at the time when what was called school divinity was much in vogue; in which science he was so deeply read, that he was called *Doctor Irrefragabilis*; that is, the Invincible Doctor; whose arguments could not be resisted. (*vid. Alexandri Alensis Angli Doctoris Irrefragabilis Ordinis Minorum, summa Theolog. Colon. Agripp. 1622. 2 tom. fol. Royal Libr. Camb. Naucteri*

Profound in all the nominal 155
 And real ways beyond them all ;
 For he a rope of sand cou'd twist
 As tough as learned Sorbonist ;
 And weave fine cobwebs, fit for scull
 That's empty when the moon is full ; 160

Ornograph. vol. 2. *Generat.* 43. p. 994. *Alstedii Thesaur. Chronolog.* 44. *Chronol. Scholastic.* p. 437. edit. 1628. *Dr. Aldrich's Preface to his Artis Logice Compendium.*) See titles of Thomas Aquinas, Duns Scotus and the rest of the eminent schoolmen in *Chambers's Dictionary*. These schoolmen spun their arguments very fine, and to a great length ; and used such nice distinctions, that they are here justly compared to *cobwebs*. Mr. Pope (see *Essay on Criticism*) speaks of them with great contempt.

Once school divines this zealous isle o'erspread ;

Who knew not sentences, was deepest read ;

Faith, gospel, all seem'd made to be disputed,

And none had sense enough to be confuted.

Scotists, and Thomists now in peace remain,

Amidst their kindred cobwebs in Duck-lane.

Bishop Sanderson (see 2d *Lecture upon Promissory Oaths*, translated by the *Royal Martyr*, and reprinted by Mr. Lewis, 1722, p. 34.) makes mention of one " Paul Cortesius, who, whilst following Thomas and Scotus, and many more, he compiled commentaries upon the *Four Books of Sentences* ;" growing weary of the terms used by the schools, as less Ciceronian, for church chose rather to say senate ; for ecclesiastical laws, senate decrees ; for predestination, presignation ; for ordination of priests, initiation ; for angel, genius ; for bishop, flamen ; and the like.

v. 153, 154. *A second Thomas, or at once—To name them all, another Dunce.*] Thus they stood in the two first editions of 1663 ; left out in those of 1674, 1684, 1689, 1700, and not restored till 1704. * Thomas Aquinas, a Dominican Friar, was born in 1224, studied at Cologne and Paris. He new modelled the school-divinity, and was therefore called the *Angelic Doctor*, and *Eagle of Divines*. The most illustrious persons of his time were ambitious of his friendship, and put a high value on his merits, so that they offered him bishopricks, which he refused with as much ardor as others seek after them. He died in the fiftieth year of his age, and was canonized by Pope John XXII. We have his works in 18 volumes, several times printed.

* Johannes Duns Scotus was a very learned man, who lived about the end of the thirteenth, and beginning of the fourteenth century. The

Such as take lodgings in a head
 That's to be let unfurnished.
 He cou'd raise scruples dark and nice,
 And after solve 'em in a trice,

English and Scots strive which of them shall have the honour of his birth. The English say, he was born in Northumberland; the Scots alledge he was born at Duns in the Mers, the neighbouring county to Northumberland, and hence was called *Dunscotus*. Moreri, Buchanan and other Scotch historians are of this opinion, and for proof cite his epitaph;

*Scotia me genuit, Anglia suscepit,
 Gallia edocuit, Germania tenet.*

He died at Cologne, Novemb. 8, 1308. In the supplement to *Dr. Cave's Historia Literaria*, he is said to be extraordinary learned in physics, metaphysics, mathematics and astronomy; that his fame was so great when at Oxford, that 30,000 scholars came thither to hear his lectures; that when at Paris, his arguments and authority carried it for the immaculate conception of the blessed virgin; so that they appointed a festival on that account, and would admit no scholars to degrees, but such as were of this mind. He was a great opposer of Thomas Aquinas's doctrine, and, for being a very acute logician, was called *Doctor Subtilis*, which was the reason also, that an old punster always called him the *Lathy Doctor*.

v. 155, 156. *Nominal and real.*] Guilielmus Oecham was father of the *Nominals*, and Johannes Dunscotus of the *Reals*. (see *Dr. Plot's Oxfordshire*, c. 9, p. 192.) These two lines not in the two first editions of 1663, but added in 1674.

v. 157, 158. *For he a rope of sand cou'd twist,—As tough as learned Sorbonist.*] Altered thus in edition 1674, and continued till 1704.

*And with as delicate a hand,
 Cou'd twist as tough a rope of sand.*

Mr. Smith of Harleston is of opinion, that Mr. Butler alludes to the following story. A Gentleman of Paris, who was reduced in circumstances, walking in the fields in a melancholy manner, was met by a person in the habit of a Doctor of the Sorbon; who enquiring into his case, told him, that he had acquired so much by his studies, that it was in his power to relieve him, and he would do it, provided the Gentleman would be at his devoirs, when he could no longer employ him; the agreement was made, and the cloven foot soon began to appear; for the Gentleman set the Sorbonist to fill a sieve with water, which he performed after stopping the holes with wax. Then he ordered him to make a rope of sand, which

As if divinity had catch'd 165
 The itch, on purpose to be scratch'd ;
 Or, like a mountebank, did wound
 And stab herself with doubts profound,
 Only to shew with how small pain
 The sores of faith are cur'd again ; 170
 Altho' by woeful proof we find,
 They always leave a scar behind.
 He knew the seat of Paradise,
 Cou'd tell in what degree it lies :

the Devil not being able to do, scratched his head, and marched off in confusion. I meet with a ludicrous and parallel instance (*Facet. Facetiar. hoc est Joco-seriorum Fascicul. Nov. de peditu, ejusque speciebus, p. 27.*) *Cum quidam a Demone valde urgeretur, ut se ei dederet ; assentiit tandem, si Diabolus tria præstet ; petit igitur primo magnam vim auri ; data est a Diabolo : secundo ut invisibilis fieret ; et ipsum Diabolus docuit : Tertiâ vice cum maximè anxius esset, quidnam peteret, quod Diabolus præstare non posset ; ei forte fortuna præ nimio metu elabitur Dipthongus (species peditus) hunc mihi modo si potes connecte : quod cum Diabolus præstare non posset, et alias isto tormentario bombæ territus fugeret, ille miser præsentissimo animæ periculo, hoc uno bono ereptus est.* * Sorbon was the first and most considerable college of the University of Paris ; founded, in the reign of St. Lewis, by Robert Sorbon, which name is sometimes given to the whole University of Paris, which was founded about the year 741, by Charlemagne, at the persuasion of the learned Alcuin, who was one of the first professors there ; since which time it has been very famous. This college has been re-built with an extraordinary magnificence, at the charge of Cardinal Richlieu, and contains lodging for thirty-six doctors, who are called the Society of Sorbon. Those which are received among them, before they have received their doctor's degree, are only said to be of the hospitality of Sorbon. *Claud. Hemeraus de Acad. Paris. Spondan. in Annal. Mezeray, translated by Bulteel, tom. 1, p. 104.* seems to think that the University of Paris was founded in the year 790.

v. 159, 160. *And weave fine cobwebs fit for scull—That's empty when the moon is full.]* For the scull of lunatics.

And, as he was disposed, cou'd prove it, 175
 Below the moon, or else above it.
 What Adam dreamt of, when his bride
 Came from her closet in his side :
 Whether the Devil tempted her
 By a *High Dutch* interpreter : 180
 If either of them had a navel :
 Who first made music malleable :

v. 173, 174. *He knew the seat of Paradise.*] See several whimsical opinions concerning the *Seat of Paradise*, collected in a book, intitled, *The Spanish Mandevile of Miracles*, translated from the *Spanish of Don Antonio de Torquemada* 1600, 2d disc. fol. 42, 43, &c. see likewise *Dupin's Eccles. Hist.* abridg'd; *Calvini Comment. in Gen.* 2, 8.; *Sir W. Raleigh's Hist.* &c.

v. 175, 176. *And as he was dispos'd, cou'd prove it—Below the moon, or else above it.*] The *Spanish Mandevile* informs us, (fol. 45.) "That Strabo (whom he calls the Theologician) affirmed, that the height of the earth where Paradise was, reach'd to the circle of the moon, through which cause it was not damnified by the flood—" Mahomet, the impostor, assured his followers, that Paradise was seated in Heaven, and that Adam was cast down from thence to this earth, when he transgressed. See life of Mahomet, prefixed to *De Ryer's Alcoran*, p. 34. But it is probable that he alludes to the mountain of the moon, called *De Luna* by the Portuguese, the first discoverers of it, and near that part of the world where Paradise was situated, according to some writers. *Torquemada's Spanish Mandevile*, fol. 49.

v. 177, 178. *What Adam dreamt of, &c.*] The Knight here pretends to no more than what Milton has done, who represents Adam relating his dream in a passage inexpressibly charming, book 8, v. 46 to 484. See something to the same purpose, in the *tenth Iliad of Homer*, and the *ninth Æneid of Virgil*, *Mr. Pope's and Mr. Dryden's Translations.* (Mr. B.)

v. 180. *By a High-dutch interpreter.*] Ben Jonson (in his *Alchymist*) in banter probably of Goropius Becanus, who endeavours to prove, that High Dutch was the language of Adam and Eve in Paradise, introduces Surley asking Mammon the following question: *Surley.* "Did Adam write in High Dutch?" *Mammon.* "He did, which proves it to be the primitive tongue."

Whether the serpent, at the fall,
 Had cloven feet, or none at all.
 All this, without a gloss or comment, 185
 He cou'd unriddle in a moment,

v. 181. *If either of them had a navel.*] Several of the ancients have supposed, that Adam and Eve had no *navels*; and among the moderns, the late learned Bishop Cumberland was of this opinion; "All other men (says he) being born of women, have a *navel*, by reason of the *umbilical* vessels inserted into it, which from the *placenta* carry nourishment to children in the womb of their mothers; but it could not be so with our first parents; besides, it cannot be believed, that God gave them *navels*, which would ~~have~~ been altogether useless, and have made them subject to a dangerous disease, called an *Omphalocoele*." *Orig. Gent. Antiq.* pag. 409. (Mr. B.) See Dissertation upon Adam and Eve's pictures with *navels*. (*Browne's Enquiries into Vulgar Errors*, book 5. chap. 5. p. 274. and *Dr. Bulwer's Artificial Changeling*, 1654, sc. 21. p. 401.)

v. 182. *Who first made music malleable :*] *Pythagoras ex Malleorum Ictibus diuerse concrepantibus, Musicæ septem discrimina vocum inuenit.* *Wolffi Lexicon Memorab.* part 1, p. 390. "Macrobius, in his second book, (see *Spectator*, No. 334.) relates, that Pythagoras passing by a smith's shop, found that the sounds from the hammer were either more grave or acute, according to the different weights of hammers. The Philosopher to improve this hint suspends different weights by strings of the same bigness, and found in like manner that the sounds answered to the weights. This being discovered, he finds out those numbers which produced sounds that were consonants; as that two strings of the same substance and tension, the one being double the length of the other, give that interval which is called *diapason*, or an *eighth*. The same was also effected from two strings of the same length and size; the one having four times the tension of the other. By these steps, from so mean a beginning, did this great man reduce what was only before noise, to one of the most delightful sciences, by marrying it to the mathematics, and by ~~that~~ means, caused it to be one of the most abstract and demonstrative of sciences." See *Dr. Long's Astronomy*, 1742, p. 341.

v. 189. *For his religion, &c.*] Mr. Butler is very exact in delineating his hero's religion; it was necessary that he should be so, that the reader might judge, whether he was a proper person to set up for a reformer, and

In proper terms, such as men smatter,
When they throw out and miss the matter.

For his religion it was fit
To match his learning and his wit : 190
'Twas Presbyterian true blue,
For he was of that stubborn crew
Of errant saints, whom all men grant
To be the true church militant ;

whether the religion he professed, was more eligible than that he endeavoured to demolish ; whether the poet has been just in the portrait, must be left to every reader's observation. (Mr. B.)

v. 191. *'Twas Presbyterian true blue.*] See note on part 3. canto 2. v. 870.

v. 193, 194. *Of errant saints, whom all men grant,—To be the true church militant.*] Where Presbyterian has been established, it has been usually effected by force of arms, like the religion of Mahomet : thus it was established at Geneva, in Switzerland, Holland, Scotland, &c. In France for some time, by that means, it obtained a toleration ; much blood was shed to get it established in England, and once during that grand rebellion, it seemed very near gaining an establishment here ; and in the years 1645, 1646, several *Ordinances of Lords and Commons in Parliament*, were made for that purpose ; and these ordinances for the Presbyterian government and discipline, were begun to be put into execution in the Cities of London and Westminster, and parts adjacent ; but the Independents, by Cromwell's artifices, gaining an ascendant in the Parliament-house, put a stop to their proceedings, and hindered them gaining the settlement they had so long fought for : and if they could get full power, it is to be feared they would tolerate no other religion : This was their practice in Scotland, whilst they had power to do it ; and they endeavoured to hinder it in England, whilst they had encouragement from the two houses at Westminster ; declaring, " That to make a law for toleration, was establishing iniquity by law : " nay, they asserted, " That a toleration was the appointing a city of refuge in men's consciences for the Devil to fly to ; a toleration of soul murder, the greatest murder of all others." (See *Dr. Bennet's Introduction to his Abridgement of the London Cases*, p. 6.) and it is observed by Dr. Bruno Ryves, *Mercurius Rusticus*, No. 9. p. 102, " That where Puritanism prevails, it cancels all obligations both of reli-

Such as do build their faith upon 195
 The holy text of pike and gun ;
 Decide all controversies by
 Infallible artillery ;
 And prove their doctrine orthodox
 By apostolic blows and knocks ; 200
 Call fire, and sword, and desolation,
A godly thorough Reformation,

gion and nature." Mr. Rapin de Thoyras was of the same opinion, (see *Dissertations sur les Whigs et Tories*, as quoted by the author of *A Plea for the Sacramental Test*, 1736) by his declaring, "That it is certain, that if ever the Presbyterians are in a condition to act, without being opposed, they will never be contented, till they have totally destroyed the Hierarchy, and in general the whole Church of England." (See their professed dislike of a *Toleration* ; *Sir Roger L'Estrange's Dissenter's Sayings*, part 1, 2 ; *A Century of eminent Presbyterian Preachers*, 1723, c. 5, p. 66.)

v. 195, 196. *Such as do build their faith upon—The holy text of pike and gun.*] Upon these Cornet Joyce built his faith, when he carried away the King by force from Holdenby : for when his Majesty asked him for a sight of his instructions, "Joyce said, he should see them presently ; and so drawing up his Troop in the inward court, *These, Sir* (said the Cornet), *are my Instructions.*"—*Echard's Hist. of England*, vol. 2. p. 573.

v. 199, 200. *Prove their doctrine orthodox—By apostolic blows and knocks, &c.*] Many instances of this kind are given by Dr. Walker, in his *Sufferings of the Episcopal Clergy*. But I will take the liberty of giving one instance from Mr. Clement Walker. (See *History of Independency*, part 2, p. 254.) "Sunday, 9th of September 1649, at the Church of St. Peter's, Paul's Wharf, Master Williams reading morning service out of the Book of Common Prayer, and having prayed for the King, (as in that Liturgy established by Act of Parliament he is enjoined), six soldiers from Saint Paul's Church (where they quarter) came with swords and pistols cocked, into the Church, commanding him to come down out of the pulpit, which he immediately did, and went quietly with them into the vestry, when presently a party of horse from St. Paul's, rode into the church with swords drawn, and pistols spanned, crying out, *Knock the rogues on the head ; shoot them, kill them ;* and presently shot at random at the crowd of unarmed men, women, and children ; shot an old woman into the head,

Which always must be carried on,
 And still be doing, never done ;
 As if religion were intended 205
 For nothing else but to be mended.
 A sect whose chief devotion lies
 In odd perverse antipathies :
 In falling out with that or this,
 And finding somewhat still amiss ; 210

wounded grievously above forty more, whereof many are likely to die ; frightened women with child, and rifled and plundered away their cloaks, hats, and other spoils of the Egyptians, and carried away the minister to Whitehall, prisoner." (Mr. B.)

v. 207, 208. *A sect, whose chief devotion lies—In odd perverse antipathies.*] The religion of the Presbyterians of those times consisted principally in an opposition to the Church of England, and in quarrelling with the most innocent customs then in use, as the eating Christmas-pies and plumb-porridge at Christmas, which they reputed sinful. (Dr. B.)

v. 210. *And finding somewhat still amiss.*] The pseudo Butler describes them to the same purpose (*Character of a Fanatic*) :

*His head is full of fears and fictions,
 His conscience form'd of contradictions ;
 Is never therefore long content
 With any church or government ;
 But fancies every thing that is,
 For want of mending, much amiss.*

They were at that time much of the temper and disposition of those disciplinarians in Queen Elizabeth's days ; four *classes* of whom complained to the Lord Burleigh, (then Lord Treasurer) against the Liturgy then in use ; he enquired whether they would have it quite taken away ? They said, *No* : he ordered them to make a better. The *first classis* made one agreeable to the Geneva form ; *this* the *second* disliked, and corrected in six hundred particulars, *that* had the misfortune to be quarrelled at by the *third classis* ; and what the *third* resolved on, was found fault with by the *fourth*. (*Fuller's Church History*, lib. 9, p. 178. *Vindication of Conformity to the Liturgy*, 1668, p. 24. *Lord Bishop of St. Asaph's Answer to Mr. Neale's first vol. of the History of the Puritans*, p. 282.) and it is observed of Queen Elizabeth (See *Salmon's History of Great Bri-*

More peevish, cross, and splenetic,
 Than dog distract, or monkey sick.
 That with more care keep holy-day
 The wrong, than others the right way ;
 Compound for sins they are inclined to, 215
 By damning those they have no mind to.

tain, p. 13.) that she was often heard to say, that *she knew very well what would content the Catholics, but that she never could learn what would content the Puritans.*

v. 213, 214. *That with more care kept holy-day—The wrong, than others the right way.*] They were so remarkably obstinate in this respect, that they kept a fast upon Christmas day ; (see *Mr. Neal's History of the Puritans*, vol. 3, p. 168, from *Rushworth*) and in 1647, they made an ordinance for abolishing that, and other Saints-days (*Neal* *ibid.* p. 422. *Scobell's Collections*, p. 128.) ; and an order of Council, December 22, 1657, to abolish Christmas and other Holy-days (see *Mercurius Politicus*, No. 395, p. 191.) ; and it is observed by a writer in those times (*Hist. of English and Scotch Presbytery*, ed. 1659, p. 174.) that, upon the change of Christmas-day into a fast, (in the year 1644) this was the first time since the Apostles, that there was any fast kept upon that day in the Christian Church ; and because many would not fast, they sent soldiers into their houses a little before dinner, to visit their kitchens and ovens, who carried away the meat and eat it, though it was a fasting-day ; who were exempted from fasting, provided they made others fast. (See the remarkable behaviour of the Mayor of Canterbury on Christmas-day 1648. *Hist. of Independency*, part 1, p. 92, 93. and *Mr. Ed. Bowles's Letter to Thurloe*, *State Papers*, vol. 6, p. 711.) Sir John Birkenhead (*Paul's Church-yard*, cent. 2, class 4, No. 99.) puts this query, Whether the Parliament had not cause to forbid Christmas, when they found their public acts under so many Christmas-pies ? The Scots Presbyterians gave more early proof of their obstinacy in this respect ; for when King James the First desired the magistrates at Edinburgh to feast the French Embassadors before their return to France, the ministers, to shew their rebellious authority, proclaimed a fast to be kept the same day. (See *Bishop Bramhall's Fair Warning*, 4to edit. p. 27. *Vindication of the Church of England, in Answer to Mr. Peirce's Vindication of the Dissenters*, 1720, part 1, p. 136.)

v. 215, 216, added in 1674.

Still so perverse and opposite,
 As if they worship'd God for spite.
 The self-same thing they will abhor
 One way, and long another for. 220
 Free-will they one way disavow,
 Another, nothing else allow.
 All piety consists therein
 In them, in other men all sin.
 Rather than fail, they will defy 225
 That which they love most tenderly ;
 Quarrel with minc'd-pies, and disparage
 Their best and dearest friend, plum-porridge ;
 Fat pig and goose itself oppose,
 And blaspheme custard thro' the nose. 230

v. 227, 228. *Quarrel with minc'd-pies,*] Sir John Birkenhead (see *Paul's Church-yard*, cent. 2, class 9, p. 175.) queries, Whether Master Peters did justly preach against Christmas pies, the same day that he eat two minced ples for his dinner? and their folly in this respect is humourously bantered by the author of a poem, intituled, *Sir John Birkenhead revived*, p. 9.

*All plumbs the prophet's sons despise,
 And spice broths are too hot ;
 Treason's in a December pie,
 And death within the pot ;
 Christmas farewell, thy days (I fear)
 And merry days are done ;
 So they may keep feasts all the year,
 Our Saviour shall have none.
 Gone are the golden days of yore
 When Christmas was an high-day,
 Whose sports we now shall see no more,
 'Tis turn'd into Good Friday. (ib. p. 36.)*

Ben Jonson banters this preciseness in his character of Rabby Busy, (*Bartholomew Fair*, act 1, sc. 3.) They would at that time declare a man incapable of serving in Parliament, for having bays in his windows, or

Th' Apostles of this fierce religion,
 Like Mahomet's, were ass and widgeon.
 To whom our Knight, by fast instinct
 Of wit and temper, was so linkt,
 As if hypocrisy and nonsense 235
 Had got th' advowson of his conscience.

a minced-pie at Christmas ; (see a tract intituled, *Treason arraigned*, in answer to another, intituled, *Plain English*, 1660, p. 20.) and Warner, who was afterwards Lord Mayor, raised a tumult in Christmas about rosemary and bays. (*Hist. of Independency*, part 1, p. 83.) E. H. Esq. notwithstanding (see his petition in the *Spectator*, No. 629.) sets forth, that he was remarkable in the country, for having dared to treat Sir P. P. a cursed sequestrator, and three members of the Assembly of Divines, with brawn and minced-pies upon New-year's day.

v. 232. *Like Mahomet's, were ass.*] By the ass is meant the Alborak, a creature of a mixed nature between an ass and a mule, which Mahomet said he rode upon in his night journey to Heaven (see his Life prefixed to the *Alcoran*, by *Sieur de Ryer* ; *Turkish Spy*, vol. 2, c. 26.) Abul Fæda (*de vitâ Mohammedis*, c. 18, p. 33.) owns, that it was controverted among the doctors, whether this night journey of Mahomet was real, or only imaginary and in a dream.

Ib. ——— and widgeon.] When Mahomet fled from Mecca, he got into a cave at Mount Thur, where he lay three days to avoid the search of his enemies ; two pigeons laid their eggs at the entrance, and a spider covered the mouth of it, which made them search no farther. (See *Sale's preliminary Discourse to the Alcoran*, sect. 2, p. 51 ; see more, id. ib. s. 4, p. 116.) It is farther fabled of him, that he had a tame pigeon that used to pick seeds out of his ear, that it might be thought to whisper and inspire him. *Scot's Discovery of Witchcraft*, book 12, chap. 15, pag. 252. See note by Mr. Warburton, upon Venus's pigeons, or rather widgeons. *Shakespear's Merchant of Venice*, act 2, *Works*, vol. 2, Mr. Theobald's edit. p. 30.

v. 235, 236. *As if hypocrisy and nonsense,—Had got th' advowson of his conscience.*] Dr. Bruno Ryves (*Mercurius Rusticus*, No. 16. p. 190.) gives a remarkable instance of a fanatical conscience, in a captain, who was invited by a soldier to eat part of a goose with him ; but refused, because he said it was stolen ; but being to march away, he who would eat no stolen goose, made no scruple to ride away upon a stolen mare ;

Thus was he gifted and accouter'd,—
 We mean on th' inside, not the outward,
 That next of all we shall discuss ;
 Then listen, Sirs, it follows thus : 240
 His tawny beard was th' equal grace
 Both of his wisdom and his face ;
 In cut and dye so like a tile,
 A sudden view it wou'd beguile ;
 The upper part thereof was whey, 245
 The nether, orange mixed with grey.

for plundering Mrs. Bartlett of her mare, this hypocritical captain gave sufficient testimony to the world, that the old Pharisee, and new Puritan, have consciences of the self same temper, "To strain at a gnat, and swallow a camel." How would such a wretch have fared under the discipline of Charles XII. King of Sweden, who commanded two brave soldiers to draw lots for their lives, and him to be shot, upon whom the lot fell, for taking some milk and curds from a child ; and a dragoon to be shot upon the spot for ill using his host, who attempted to prevent his killing some fowls ? (*Gustavus Adlerfeld's Military History of Charles XII.* vol. 2. p. 288, &c.) See the pretended sanctity of those hypocrites fully exposed, *Continuation of the Friendly Debate*, p. 268, &c. *Oldham's Satyr against Vertue*, s. 6.

v. 241. *His tawny beard, &c.*] Mr. Butler, in his description of Hudibras's beard, seems to have had an eye to Jaques's description of the Country Justice, in Shakespear's Play, *As you like it*, act 2, vol. 2, p. 220. It may be asked, why the poet is so particular upon the Knight's beard, and gives it the preference to all his other accoutrements ? The answer seems to be plain ; the Knight had made a vow not to cut it till the Parliament had subdued the King ; hence it became necessary to have it fully described : This beard, and that of Philip Nye, mentioned by the Knight in his epistle to his mistress, might probably be two of the most remarkable beards of the times. (Mr. B.) See a description of beards, with an account of Hudibras's beard, *Spect.* vol. 5. No. 331.

v. 243. *In cut and dye so like a tile, &c.*] They were then so curious in the management of their beards, that some (as I am informed) had paste-board cases to put over them in the night, lest they should turn upon them, and rumple them in their sleep.

This hairy meteor did denounce
 The fall of sceptres ~~and of crowns~~ ;
 With gristy type did represent
 Declining age of government, 250
 And tell with hieroglyphic spade,
 Its own grave and the state's were made.
 Like Sampson's heart-breakers, it grew
 In time to make a nation rue ;
 Tho' it contributed its own fall, 255
 To wait upon the public downfall.
 It was monastic, and did grow
 In holy orders by strict vow ;

v. 247. *This hairy meteor.*] A Comet, so called from *cometa*.

v. 251. *And tell with hieroglyphic spade.*] Alluding to the picture of Time and Death. *Hieroglyphics*, see *Baile's Dictionary*, *Monsieur Huet's Treatise of Romances*, London, 1672, p. 12. *Mr. Warburton's Divine Legation of Moses*.

v. 253. *Like Sampson's heart-breakers.*] *Heart-breakers*, love-locks, *Cyrr Amatorii*; see *Mr. Pryn's Animadversions upon Love-locks, Histrionastix*, p. 188, to 195, 209, 210, 211, 882, 883, 888.

v. 254. *In time to make a nation rue.*] Sampson's strength consisted in the hair of his head ; when Dalilah had treacherously cut it off, the Philistines put out his eyes ; but as it grew again, his strength returned ; and then he pulled down the house over the heads of his enemies, and was himself buried with them in the ruins. *Judges*, 16.

v. 257. *It was monastic, &c.*] Altered to *canonic*, 1674, restored 1704. This whimsical resolution of the Knight is alluded to in the humorous tale (ascribed to Butler) of the *Cobler and Vicar of Bray*; *Remains*, p. 135. edit. 1727.

This worthy Knight was one that swore

He wou'd not cut his beard,

'Till this ungodly nation was

From kings and bishops clear'd :

Which holy vow he firmly kept,

And most devoutly wore

A gristy meteor on his face,

'Till they were both no more.

(Mr. B.)

Whose thread of life the fatal sisters 275
 Did twist together with its whiskers,
 And twine so close, that time should never,
 In life or death, their fortunes sever ;
 But with his rusty sickle mow
 Both down together at a blow. 280
 So learned Taliacotius from
 The brawny part of Porter's bum

v. 275. *Whose thread of life the fatal sisters, &c.*] Clotho, Lachesis, and Atropos, the three Destinies, whom the ancient poets feigned to spin, and determine how long the thread of life should last; vid. *Virgii Bucol. Ecl.* 4. 47. *Horatii Carm.* lib. 2. *Od.* 3, 15, 16. *Ovid. Metamor.* lib. 1, 653, 654. *Juv. Sat.* 12, 64, &c. vid. etiam *Sat.* 3, 27, *Sat.* 9, 135. *Martial. lib.* 4. *Epigram.* 73, lib. 6. *Epig.* 58. *Oweni Epig. ad Hen. Principem*, lib. 2, *Ep.* 4, p. 147. Thus Spenser describes them, *Faerie Queene*, book 4, canto 2, s. 48, vol. 3, p. 475.

*There she them found all sitting round about,
 The direful distaff standing in the mid ;
 And with unwearied fingers drawing out
 The lines of life from living knowledge hid.
 Sad Clotho held the roche, the whiles the thrif
 By griesly Lachesis was spun with pain,
 That cruel Atropos eftsoones undid,
 With cursed knife cutting the twist in twaine ;
 Most wretched men, whose days depend on thrifds so vain.*

(See s. 47, 49, 50, 52, 53, 54. *The Complaint of the Black Knight*, Chaucer's *Works*, edition 1602, fol. 260. *Shakespeare's Midsummer-night's Dream*, act 5, vol. 1, p. 144, 145. *Cotton's Virgil Travestie*, book 4, p. 140.)

v. 281. *So learned Taliacotius, &c.*] Gasper Taliacotius was born at Bononia, A. D. 1553, and was professor of Physic and Surgery there ; he died 1599 ; his statue stands in the anatomy theatre, holding a nose in its hand—He wrote a treatise in Latin called *Chirurgia Notæ* ; in which he teaches the art of engrafting noses, ears, lips, &c. with the proper instruments and bandages ; this book has passed through two editions. Many are of opinion, that Taliacotius never put his ingenious contrivances in practice, they imagine that such operations are too painful and difficult to be attempted, and doubt of the success ; however, Taliacotius is not singular in his doctrine, for he shews in lib. 1, cap. 19, that Alexander Benedictus, a famous writer in surgery, described the operation for lost

Cut supplemental noses, which
 Wou'd last as long as parent breech ;
 But when the date of *Nock* was out, 285
 Off drop'd the sympathetic snout.

noses before him ; as does that great anatomist Vesalius ; and Ambr. Pareus mentions a surgeon that practiced this art with success in several instances ; our own countryman Mr. Charles Barnard (Serjeant Surgeon to Queen Anne) asserts, that it has been practiced with wonderful dexterity and success, as may be proved from authorities not to be contested, whatever scruples some, who have not examined the history, may entertain concerning either the truth or possibility of the fact—so that it is a most surprising thing, that few or none should have since attempted to imitate so worthy and excellent a pattern. (*Wotton on Ancient and Modern Learning* c. 36.) (Dr. H.) See a humorous description of Taliacotius and his practice, *Tatler*, No. 260. Dr. Fludd, a Rosicrucian philosopher, and physician mentioned v. 541, has improved upon this story. (*Defence of the Weapon Salve ; or, the Squeezing of Parson Foster's Spunge*, 1635, p. 132.) He informs us (as he pretends, from unexceptionable authority) of a certain nobleman in Italy, who lost a great part of his nose in a duel ; he was advised by one of his physicians to take one of his slaves, and to make a wound in his arm, and to join the little remainder of his nose to the wounded arm of his slave, and to continue it there for some time, till the flesh of the arm was united to his nose. The nobleman prevailed upon one of his slaves, on the promise of his freedom and a reward, to consent to the experiment ; by which the double flesh was united, and a piece of flesh was cut out of the slave's arm, which was so managed by a skilful surgeon, as to serve for a natural nose ; the slave being rewarded and set free, went to Naples, where he fell sick and died ; at which instant a gangrene appeared upon the nobleman's nose ; upon which, that part of the nose which belonged to the dead man's arm was by the advice of his physicians cut off ; and being encouraged by the above-mentioned experiment, he was prevailed upon to have his own arm wounded in like manner, and to apply it to the remainder of his nose ; which he did. A new nose was cut out of it, which continued with him till death. See *Sir Kenelm Digby's Discourse concerning Powder of Sympathy*, 1660, p. 115.

v 285, 286. *But when the date of Nock was out, &c.* *Nock* signifies Notch, or Nick. (*Skinner's Etymol. Ling. Anglican.*) Sir Roger L'Estrange (*Key to the second and third Parts*) says, that “ by *Nock* is meant Oliver Cromwell,” alluding probably, as he was a brewer, to Notch the brewer's clerk, in *Ben Jonson's Masque of Augurs* ; see note canto 2, v. 690.

His back, or rather burthen, show'd,
 As if it stoop'd with its own load.
 For as Æneas bore his sire
 Upon his shoulders thro' the fire, 290
 Our Knight did bear no less a pack
 Of his own buttocks on his back ;

v. 289. *For as Æneas bore his sire, &c.*] Æneas was the son of Anchises and Venus ; a Trojan, who after long travels came into Italy, and after the death of his father-in-law Latinus, was made King of Latium, and reigned three years ; his story is too long to insert here, and therefore I refer you to Virgil's Æneids. Troy being laid in ashes, he took his aged father Anchises upon his back, and rescued him from his enemies ; but being too solicitous for his son and household gods, he lost his wife Creusa ; which Mr. Dryden in his excellent translation thus expresseth :

*Haste, my dear father ('tis no time to wait),
 And load my shoulders with a willing freight.
 Whate'er befalls, your life shall be my care,
 One death, or one deliverance, we will share.
 My hand shall lead our little son, and you,
 My faithful consort, shall our steps pursue.]*

We meet with a like instance of filial piety in Oppius's carrying off his aged father upon that dreadful proscription of three hundred of the Senatorian, and about two thousand of the Equestrian rank, during the second Triumvirate. (See *Echard's Roman History*, book 3. c. 3.) Mr. George Sandys (*Notes upon the 13th book of Ovid's Metamorphoses*, p. 248. edit. 1640.) produces two other instances ; the first in the piety of those women, who when Conrade III. besieged Guelphus Duke of Bavaria, in the city of Stensberg, having their lives granted them upon the surrender of the city, with as much of their goods as they could carry about them ; took up their husbands and sons on their backs, and by that honest deceit, preserved them from slaughter ; (see likewise *Spectator*, No. 499.) The like liberty being given at the taking of Cales by the Earl of Essex (who was willing to secure the honour of the women) a Spanish lady, neglecting every thing else that was precious, though young and beautiful, bore away her old and decrepit husband, whom before she had hidden.

v. 291. *Our Knight did bear no less a pack.*] Thersites, in Homer, seems to have been in some respects of the same make.

*His figure such as might his soul proclaim,
 One eye was blinking, and one leg was lame ;*

Which now had almost got the upper-
 Hand of his head, for want of crupper.
 To poise this equally he bore 295
 A paunch of the same bulk before ;
 Which still he had a special care
 To keep well cramm'd with thrifty fare ;
 As white-pot, butter-milk, and curds,
 Such as a country-house affords ; 300
 With other vittle, which anon
 We farther shall dilate upon,
 When of his hose we come to treat,
 The cupboard, where he kept his meat.
 His doublet was of sturdy buff, 305
 And tho' not sword, yet cudgel-proof ;

*His mountain shoulders half his breast o'erspread ;
 Thin hairs bestrew'd his long mis-shapen head ;
 Spleen to mankind his envious heart possest,
 And much he hated all, but most the best.* Mr. Pope.

He would have been a fashionable subject in Richard the Third's days, who set up half the backs of the nation ; and high shoulders, as well as high noses, were the top of the fashion. (*Spectator*, No. 32.)

v. 299. *As white-pot.*] This dish is more peculiar to the county of Devon, than to any other, and on that account is commonly called Devonshire white-pot.

*Cornwall squab pie, and Devon white-pot brings,
 And Leic'ster beans and bacon fit for kings.*

Dr. King's Art of Cookery ; see *Spectator*, p. 99. 1st edit.

v. 305. *His doublet was of sturdy buff.*] " Who would have thought (says the mock Butler, *Memoirs of the years 1649, 1650*), that *buff* and *feather* were *jure divino* ?" from this we may infer their fondness in those times for *buff* ; when probably lived that whimsical fellow, called *Captain Buff* ; (see *Baynard's History of Cold Bathing*, p. 18.) " Nothing could please him but *buff* : *buff shirt, band, beaver, boots, &c.* all *buff* ; and he dwelt in a *buff budget*, like Diogenes in his tub ; and would eat nothing but *tripe*, because it looked like *buff*."

Whereby 'twas fitter for his use,
Who fear'd no blows, but such as bruise.

His breeches were of rugged woollen,
And had been at the siege of Bullen ; 310
To old King Harry so well known,
Some writers held they were his own.
Thro' they were lin'd with many a piece
Of ammunition bread and cheese,
And fat black-puddings, proper food 315
For warriors that delight in blood.
For, as we said, he always chose
To carry vittle in his hose,
That often tempted rats and mice
The ammunition to surprise ; 320
And when he put a hand but in
The one or t' other magazine,
They stoutly in defence on't stood,
And from the wounded foe drew blood ;
And 'till th' were storm'd and beaten out, 325
Ne'er left the fortified redoubt :

v. 308. *Who fear'd no blows but such as bruise.*] This is to be explained by the fantastic rules of honour then in vogue. (Mr. W.)

v. 310. *And had been at the siege of Bullen.*] Boloign was besieged by King Henry VIII. in person, July 14, 1544, and surrendered in September. See *Stowe's Annals*, and *Echard's History of England*, vol. 1. p. 711. Mr. Cotton had this line probably in view in dressing *Æneas*. (*Virgil Travestie*, book 4, p. 81.)

v. 319. *That often, &c.*] This and the seven following lines are not in the two first editions of 1663, and added in that of 1674.

v. 326.—*The fortified redoubt.*] A small fort, or square figure, that has no defence but in the front. See Bailey's Diet.

And tho' knights errant, as some think,
 Of old did neither eat nor drink,
 Because when thorough desarts vast
 And regions desolate they past, 330
 Where belly-timber above ground,
 Or under, was not to be found,
 'Unless they graz'd, there's not one word
 Of their provision on record ;
 Which made some confidently write, 335
 They had no stomachs, but to fight :

v. 327, 328. *And tho' knights errant, as some think,—Of old did neither eat nor drink.*] (See something to the same purpose, *Dunstable Downes; Mr. Butler's Remains*, edit. 1727, p. 88.) He alludes probably to a saying of Don Quixote, (vol. 1. chap. 2. p. 88. edit. 1706.) "Though I think (says he) I have read as many histories of chivalry in my time as any other man; I never could find, that the knights errant ever eat, unless it were by mere accident, when they were invited to great feasts, and royal banquets; at other times they indulged themselves with little other food besides their thoughts;" (see vol. 3. chap. 13. p. 120). This humour is merrily bantered by Mr. Holdsworth. "A man, says Tim (*Dialogue betwixt Timothy and Philatheus*, 2d edit. vol. 1. p. 245.) must be very romantic indeed, to suppose good natural corporeal men can subsist upon pure spirituals, without so much as a civil pair of breeches, a material dish of victuals, an external pot of ale, a secular shirt, and a temporal mansion; this indeed is, in Mr. Dryden's sense, a very fairy state, and you might as well turn them loose to reside on school distinctions, or keep house with the four cardinal virtues." They did not probably fare so delicately, as Mammon proposed to do, (see *Ben Jonson's Alchemist*, act 2. sc. 2.) when he was prevailed upon by Subtle to think that all the imperfect metals in his house should be turned to gold. Nor quite on so light a diet as that of the fairies, described by Dr. King, in his *Orpheus and Eurydice*; nor yet so grossly as is reported, by Athenæus, of Milo; who was said in the Olympic games, for the length of a furlong, to have carried an ox of four years old upon his shoulders; and the same day to have carried it in his belly; or Gargantua, who swallowed six pilgrims in a salad. See *Rabelais*, vol. 1. p. 302.

'Tis false ; for Arthur wore in hall
 Round table, like a farthingal,
 On which, with shirt pull'd out behind,
 And eke before, his good knights din'd. 340
 Though 'twas no table some suppose,
 But a huge pair of round trunk hose ;
 In which he carried as much meat,
 As he and all his knights cou'd eat,
 When laying by their swords and truncheons, 345
 They took their breakfasts, or their nuncheons.

v. 337, 338: *'Tis false ; for Arthur wore in hall—Round table, like a farthingal.*] By some of our historians mention is made of a famous British king of that name, in the sixth century ; who instituted an order of knights, called the *Knights of the Round Table*. For to avoid any dispute about priority of place, when they met together at meat, he caused a round table to be made, whereat none could be thought to sit higher or lower than another. (See *Robert of Gloucester's Chronicle*, by Mr. Hearne, p. 187, 188. *Assert. Arturii Regis a Leland*, 1544, fol. 10. *Histor. Brytannic. Defens. a Priseo*. 1572, p. 139. *Of Honour Civil and Military*, by Sir William Segar, book 2. chap. 5. *Mr. Selden's Notes upon Drayton's Polyolbion*, 1622, part 1. p. 70. *Ashmole's History of the Order of the Garter*, chap. 3. p. 70. *Guillim's Display of Heraldry*, 1724. *Analog. Honor.* cap. 22. p. 233. *Life of Cervantes*, by Mr. Jarvis, 1742, p. 9.) Isaac Bickerstaff, Esq. (see *Tatler*, No. 148) observes of the renowned King Arthur, that he is generally looked upon as the first that ever sate down to a whole roasted ox (which was certainly the best way to preserve the gravy) ; and it is farther added, that he and his knights sate about it at his *Round Table*, and usually consumed it to the very bones before they would enter upon any debate of moment. (See *Dr. King's Art of Cookery*, *Mr. Pope's Miscellany Poems*, vol. 2. p. 27.)

v. 342. *But a huge pair of round trunk hose.*] Don Quixote's advice to Sancho Pancha, when he was going to his Government (vol. 4. chap. 63. pag. 415) was, not to wear wide-kneed breeches, or trunked hose ; for they became neither swords-men, nor men of business.

v. 345.—*their nuncheons.*] An afternoon's repast, see *Bailey's Dict.*

But let that pass at present, lest
 We shou'd forget where we digrest,
 As learned authors use, to whom
 We leave it, and to th' purpose come. 350

His puissant sword unto his side,
 Near his undaunted heart, was ty'd;
 With basket-hilt, that wou'd hold broth,
 And serve for fight and dinner both;
 In it he melted lead for bullets, 355
 To shoot at foes, and sometimes pullets;
 To whom he bore so fell a grutch,
 He ne'er gave quarter t' any such.
 The trenchant blade, Toledo trusty,
 For want of fighting was grown rusty, 360
 And ate into itself, for lack
 Of somebody to hew and hack.

v. 351. *His puissant sword*] See an account of the sword of Attila King of the Huns, *Pistorii Bibliothec.* tom. 1. p. 185, 186. of King Arthur's sword Caliburn, *Geoffry of Monmouth's British Hist.* part 2. chap. 4. *Robert of Gloucester's Chron.* p. 174. *Pistorii Bibliothec.* tom. 1. p. 505. Orlando's sword Durindana, *Don Quixote*, vol. 3. chap. 26. p. 255. of the sword of Bevis of Southampton, called Morglay, *Gallant Hist. of Bevis of Southampton*, chap. 5. *Vulgar*: vol. 3. No. 10. *Bibliothec. Pepysian.* *Zelidaura Queen of Tartaria, a Dramatic Romance made English*, 1679. act 1. p. 19. the swords of some ancient heroes, note upon *Shakespear's King Henry IV.* 2d part, act 2. vol. 3. p. 477. and Captain Bluff's, in *Congreve's Old Batchelor*.

v. 353. *With basket hilt that would hold broth.*] Mr. Pope has a thought much like this (*Miscel. Poems*, vol. 2. p. 17.)

*In days of old our fathers went to war,
 Expecting sturdy blows, and hardy fare;
 Their beef they often in their murrion stew'd,
 And in their basket hilt their bev'rage brew'd.*

See *Chaucer's Squire's Tale*, Works, 1602, fol. 23.

The peaceful scabbard where it dwelt,
 The rancour of its edge had felt ;
 For of the lower end two handful 365
 It had devoured, 'twas so manful,
 And so much scorn'd to lurk in case,
 As if it durst not shew its face.
 In many desperate attempts,
 Of warrants, exigents, contempts, 370
 It had appear'd, with courage bolder
 Than Serjeant *Bum* invading shoulder.

v. 359. *The trenchant blade*] A sharp cutting blade.

Aye by his belt he bare a long pavade,

And of a sword, ful trenchant was the blade.

Chaucer's Reve's Tale, fol. 14. *Sir John Maundevile's Travels*, last edit. chap. 23, p. 303. *Shakespear's Timon of Athens*, act 4. vol. 5. p. 276. *Skinneri Etymol. Voc. Antiqu. Anglic.*

Ibid. Toledo.] The capital city of New Castile. The two cities of Toledo and Bilboa in Spain were famed for making of sword-blades, and other armour.

Thy Bilboe, oft bath'd in the blood of foemans,

Like Caius Marius, Consul of the Romans.

The mighty Alexander of Macedo,

Ne'er fought as thou hast done with thy Toledo.

(*Works of J. Taylor the Water Poet, to Captain O'Toole*, p. 17.)

v. 360. *For want of fighting, was grown rusty.*] Mr. Cotton, in his *Virgil Travestie*, b. 4, p. 82, has borrowed a thought from hence ; describing *Aeneas's* dress, when he attended Queen Dido a hunting, he has the following lines :

Athwart his brawny shoulders came

A bauldrick, made and trimm'd with th' same ;

Where twibil hung with basket hilt,

Grown rusty now, but had been gilt,

Or guilty else of many a thwack,

With dudgeon dagger at his back.

v. 379.

See an account of Cowsy's sword ; *Beaumont and Fletcher's Elder Brother*, act 5. sc. 1.

Oft had it ta'en possession,
And pris'ners too, or made them run.

This sword a dagger had, his page, 375
That was but little for his age ;
And therefore waited on him so,
As dwarfs upon knights errant do.
It was a serviceable dudgeon,
Either for fighting or for drudging. 380
When it had stabb'd, or broke a head,
It would scrape trenchers, or chip bread ;

v. 372. *Than Serjeant Bum invading shoulder.*] How wittily does the poet describe an *arrest*? This thought has been much admired, and has given a hint to two celebrated writers to improve upon it, in as fine a vein of satire and burlesque, as ever appeared in any language; I think the reader cannot be displeased to see them quoted in this place.

— Behind him stalks

Another monster, not unlike himself,
Sullen of aspect, by the vulgar call'd
A catchpole, whose polluted hands the Gods
With haste incredible and magic charms
Erst have endu'd; if he his ample palm
Shou'd haply on ill-fated shoulder lay
Of debtor, straight his body, to the touch
Obsequious (as whilom knights were wont)
To some enchanted castle is convey'd,
Where gates impregnable, and coercive chains
In durance strict detain him till, in form
Of money, Pallas sets the captive free.

Phillips's Splendid Shilling.

“ As for Tipstaffe the youngest son, he was an honest fellow; but his sons and his sons' sons have all of them been the veriest rognès living; 'tis this unlucky branch has stocked the nation with that swarm of lawyers, attorneys, serjeants and bailiffs, with which the nation is overrun—Tipstaffe being a seventh son used to cure the king's evil; but his rascally descendants are so far from having that healing quality, that by a touch upon the shoulder, they give a man such an ill habit of body, that he can never come abroad afterwards.” *Tatler*, No. 11. (Mr. B.)

Toast cheese or bacon, tho' it were
 To bait a mouse trap, 'twould not care.
 'Twould make clean shoes, and in the earth 385
 Set leeks and onions, and so forth.
 It had been 'prentice to a brewer,
 Where this and more it did endure ;

v. 378. *As dwarfs upon knights errant do.*] A thing frequently mentioned by romance writers. See *Amadis de Gaul*, and *Amadis of Greece*, or the *Knight of the Burning Sword*.

v. 379. *It was a serviceable dudgeon.*] Curio, speaking of the Justice (see *Coxcomb*, act 5. *Beaumont and Fletcher's Works* in folio, 1679, part 2. p. 334.) says, "an' his Justice be as short as his memory, a *dudgeon dagger* will serve him to mow down sin withal." Baily says, that *dudgeon dagger* signifies a small dagger; and in this sense it is used by our Poet. The great Gun at Guynes in Henry 6th's time was called *Dygeon*, see *Higden's Polychronicon* by *Treviza*, lib. ult. cap. 20. fol. 336.

v. 382. *It would scrape trenchers.*] Hudibras's dagger, puts me in mind of Scrub, Squire Sullen's servant (see *Farquhar's Beaux Stratagem*) who had a new office and employment for every day of the week: "a Monday (says he) I drive the coach, of a Tuesday I drive the plow, on Wednesday I follow the hounds, a Thursday I dun the tenants, on Friday I go to Market, on Saturday I draw warrants, and on Sunday I draw beer."

v. 383. *Toast cheese.*] Like Corporal Nim's sword; (*Shakespear's King Henry V.* act 2. vol. 4. p. 20.) "I dare not fight, (says he) but I will wink and hold out mine iron; it is a simple one, but what though; it will toast cheese, and it will endure cold as another man's sword will, and there's an end."

v. 387. *It had been 'prentice to a brewer, &c.*] A banter upon O. Cromwell, and others, who though of a good family, was a brewer at Huntingdon; to which the Author of a Poem intitled *Oliver's Court* alludes: (*Butler's Spurious Remains.*)

Who sicker than the city ruff,
 Can change his brewer's coat to buff,
 His dray-cart to a coach, the beast
 Into two *Fländers* mares at least:
 Nay hath the art to murder Kings,
 Like David, only with his slings.

But left the trade, as many more
Have lately done on the same score. 390

In th' holsters at his saddle-bow
Two aged pistols he did stow,
Among the surplus of such meat
As in his hose he cou'd not get.
These wou'd inveigle rats with th' scent, 395
To forage when the cocks were bent;
And sometimes catch 'em with a snap,
As cleverly as th' ablest trap.
They were upon hard duty still,
And ev'ry night stood centinel, 400
To guard the magazine i' th' hose
From two-legg'd and from four-legg'd foes.

Thus clad and fortified, Sir Knight,
From peaceful home set forth to fight.
But first with nimble active force 405
He got on th' outside of his horse,

He is girded likewise by the author of a poem, intituled, *Sir John Birkenhead Revived*, p. 36.

'Tis Nol's old brew-house now, I swear,
The Speaker's but his skinker,
Their members are like th' council of war;
Carmen, pedlars, tinkers.

See two songs intituled, *The Protecting Brewer*, and *The Brewer*, *Coll. of Loyal Songs*, vol. 1. No. 72, 85, reprinted in 1731. And the writer of a tract, intituled, *A Parly between the Ghosts of the late Protector and the King of Sweden, in Hell*, 1660, p. 12, merrily observes, that having formed a conspiracy against Beelzebub, "They met in a certain blind dog-hole, where a poor fellow sold cock-ale for sixpence a bottle, and three pipes of gunpowder instead of tobacco, for two-pence; this man the protector had served with drink, when he was a brewer." See *Walker's Hist. of Independency*, part 1. p. 32.

v. 402.—*Four legg'd foes.*] Mice and Rats, see *Homer's Battle of the Frogs and Mice*, *Archdeacon Parnell's Translation*, p. 49, 50, &c.

For having but one stirrup ty'd
 T' his saddle, on the further side,
 It was so short, h' had much ado
 To reach it with his desp'rate toe. 410
 But after many strains and heaves,
 He got up to the saddle-eaves.
 From whence he vaulted into th' seat,
 With so much vigour, strength and heat,
 That he had almost tumbled over 415
 With his own weight, but did recover,
 By laying hold on tail and main ;
 Which oft he us'd instead of rein.

But now we talk of mounting steed,
 Before we further do proceed, 420
 It doth behove us to say something
 Of that which bore our valiant bumkin.

v. 407. *For having but one stirrup ty'd, &c.*] Julius Cæsar was so excellent a horseman, in his youth, "that being mounted on the bare back, without saddle or bridle, he could make his horse run, stop, and turn, and perform all his airs with his hands behind him." *Montaigne's Essays*, b. 1. c. 48. p. 426.

v. 411. *But after many strains and heaves, &c.*] The Knight was of very low stature, and as his horse was *sturdy, large, and tall*, and he furnished with so many accoutrements, no wonder he had great difficulty in mounting him: we must not imagine this to be fiction, but true in fact; for the figure our Hero made on horseback was so remarkable as to be thus introduced by another celebrated satyrist and poet, by way of comparison. "List (says Cleveland) a diurnal-maker, a writer, and you smother *Jeffery* in swabber slob: (*Jeffery* was the Queen's Dwarf. See *Abstract of Dr. Bulwer's Artificial Changeling, British Librarian*, 1737, No. 6. p. 370.) the very name of dabbler oversets him; he is swallowed up in the phrase, like Sir Samuel Luke in a great saddle; nothing to be seen but the giddy feather in his crown." From hence we apprehend the fine raillery of this preceding part of his character,

*Great on the bench, great in the saddle,
 That cou'd as well bind o'er as snaddle.* (Mr. B.)

The beast was sturdy, large, and tall,
 With mouth of meal, and eyes of wall;—
 I would say eye, for h' had but one, 425
 As most agree, tho' some say none.
 He was well stay'd, and in his gait
 Preserv'd a grave majestic state :
 At spur or switch no more he skipt,
 Or mended pace, than Spaniard whipt; 430

v. 423. *The beast was sturdy, large, and tall.*] In canto 2. v. 694. he calls him,—*Steed of bones and leather*, and in part 2, canto 3, v. 496. *Leathern bare-bones*; which description nearly resembles that of Don Quixote's Rosinante, "whose bones (Cervantes observes, vol. 1. chap. 1. p. 6.) stuck out like the corners of a Spanish real;" (and yet the Don, vol. 2. p. 263, styles him, *The glory of horse-flesh*); or Shakespear's description of Petruchio's horse (see *Taming the Shrew*, act 3. vol. 2. p. 316.) and Grandpree's description of the English horses before the Battle of Agincourt (*Shakespear's King Henry 5th*, act 4. vol. 4. p. 72.) and is far from coming up to the beauty of Cain's horse, as described by Dubartas, (*Divine Weeks*, p. 370.) or the Dauphin's Horse (*Shakespear's Henry 5th*, act 3. vol. 4. p. 56.) or the strength of Hector's horse Galathee, (*Destruction of Troy*, 3d book, chap. 11.) Alexander's Bucephalus, or Gargantua's mare, (*Rabelais*, vol. 1. book 1. chap. 16.) or those famed horses of knights errant (*Don Quixote*, vol. 4. chap. 90. p. 385. See *Guardian*, No. 86.)

v. 430. *Or mended pace, than Spaniard whipt.*] Alluding to the story in the fable (*Sir Roger L'Estrange's Fables*, vol. 2. fab. 142.) of the *Spaniard under the lash*, who made a point of honour of it, not to mend his pace for the saving of his carcase, and so marched his stage with as much gravity as if he had been upon a procession; insomuch that one of the spectators advised him to consider, that the longer he was upon the way, the longer he must be under the scourge, and the more haste he made, the sooner he would be out of his pain. "Noble Sir, (says the Spaniard) I kiss your hand for your courtesy, but it is below the spirit of a man to run like a dog; if ever it shall be your fortune to fall under the same discipline, you shall have my consent to walk your course at what rate you please yourself; but in the mean time, with your good favour, I shall make bold to use my own liberty." (See *Don Quixote*, part 1. b. 3. c. 9. p. 246.)

And yet so fiery, he wou'd bound,
 As if he griev'd to touch the ground;
 That Cæsar's horse, who, as fame goes,
 Had corns upon his feet and toes,
 Was not by half so tender hooft, 435
 Nor trod upon the ground so soft.
 And as that beast would kneel and stoop
 (Some write) to take his rider up;
 So Hudibras his ('tis well known)
 Wou'd often do to set him down. 440
 We shall not need to say what lack
 Of leather was upon his back;
 For that was hidden under pad,
 And breech of Knight gall'd full as bad.
 His strutting ribs on both sides show'd 445
 Like furrows he himself had plow'd;
 For underneath the skirt of pannel,
 'Twixt ev'ry two there was a channel.
 His dragging tail hung in the dirt,
 Which on his rider he wou'd flurt; 450
 Still as his tender side he prickt,
 With arm'd heel, or with unarm'd kick't;
 For Hudibras wore but one spur,
 As wisely knowing, cou'd he stir

v. 431, 432. *And yet so fiery, he would bound,—As if he griev'd to touch the ground.*] See description of Don Quixote's Rosinante, (vol. 1. chap. 4. p. 28.)

v. 433. *That Cæsar's horse, who as fame goes,—Had corns upon his feet and toes.*] Julius Cæsar had a horse with feet like a man's. *Utebatur equo insigni: pedibus prope humanis, & in modum digitorum ungulis fissis.* Suet. in *Jul.* c. 61. *Plin. Nat. Hist.* l. 8. c. 42. *Rabelais's Works*, vol. 1. b. 1. c. 16. *Chron. Chronic. Polit.* l. 2. p. 125. *Francof.* 1614. *Montaigne's Essays*, b. 1. c. 48. p. 427. ed. 1711.

To active trot one side of's horse, 455
 The other wou'd not hang an arse.

A Squire he had, whose name was Ralph,
 That in th' adventure went his half.
 Though writers, for more stately tone,
 Do call him Ralpho, 'tis all one ; 460
 And when we can with metre safe,
 We'll call him so ; if not, plain Ralph ;
 (For rhyme the rudder is of verses,
 With which like ships, they steer their courses.)

v. 457. *A squire he had, whose name was Ralph.*] Sir Roger L'Estrange (Key to Hudibras) says, this famous Squire was one Isaac Robinson, a zealous butcher in Moor-fields, who was always contriving some new *querpo cut* in church government ; but in a key at the end of a burlesque poem of Mr. Butler's, 1706, in folio, p. 12. it is observed, " That Hudibras's Squire was one Pemble a taylor, and one of the Committee of Sequestrators." As Mr. Butler borrowed his Knight's name from Spenser, it is probable, he named his Squire from Ralph the Grocer's apprentice, in Beaumont and Fletcher's play, called, *The Knight of the Burning Pestle*. It might be asked how it comes to pass, that the Knight makes choice of a Squire of different principles from his own ? and why the Poet afterwards says,

*Never did trusty Squire with Knight,
 Or Knight with Squire, e'er jump more right ;
 Their arms and equipage did fit,
 As well as virtues, parts, and wit.* v. 625, &c.

when there is so manifest a disagreement in the principal part of their characters ? To which it may be answered, that the end they proposed by those adventures was the same, and tho' they differed about circumstances, they agreed to unite their forces against the established religion. The Poet, by this piece of management, intended to shew the joint concurrence of sectaries against all law and order at that time. Had the Knight and his Squire been in all occurrences of one opinion, we should never have had those eloquent disputes about synods, oaths, conscience, &c. which are some of the chief beauties in the Poem ; besides, this conduct was necessary to give an agreeable diversity of character to the principal hero of it. (Mr. B.)

An equal stock of wit and valour 465
 He had laid in : by birth a taylor.
 The mighty Tyrian Queen, that gain'd
 With subtle shreds a tract of land,
 Did leave it with a castle fair
 To his great ancestor, her heir ; 470

v. 466. *By birth a taylor.*] The taylor's trade was no contemptible one in those times, if what the Author of a tract, intitled, *The Simple Cbler of Agawam in America*, 1647, p. 29, be true ; who observes, " That there were numbered between Temple Bar and Charing Cross eight thousand of that trade." The description of a taylor, by the author of *A Tale of a Tub*, p. 65, is very humorous, and agreeable to this of Mr. Butler: " About this time it happened, that a *sect* arose, whose tenets obtained, and spread far in the *Grand Monde*; and among every body of good fashion. They worshipped a sort of idol, who as their doctrine delivered, did daily create men by a kind of manufactory operation. This idol they placed on the highest part of the house on an altar erected about three feet; he was shewn in the posture of a *Persian Emperor*, sitting on a superficies, with his legs interwoven under him; this God had a *Goose* for his ensign, whence it is that some men pretend to deduce his original from *Jupiter Capitolinus*; at his left hand, beneath his altar, Hell seemed to open, and catch at the animals the idol was creating. To prevent which, certain of his *Priests* hourly flung in pieces of the uninformed mass or substance, and sometimes whole limbs already enlivened; which that horrid gulph insatiably swallowed, terrible to behold. The *Goose* was also held a *Subaltern Divinity*, or *Deus minorum gentium*, before whose shrine was sacrificed that creature, whose hourly food is *human gore*, and who is in so great repute abroad by being the delight and favourite of the *Ægyptian Cercophithecus*. Millions of these animals were slaughtered every day to appease the hunger of that *consuming deity*. The chief idol was worshipped also as the inventor of the *yard and needle*; whether as the God of seamen, or on account of certain other mystical attributes, hath not been sufficiently clear."

v. 467, 468. *The mighty Tyrian Queen, &c.*] The passage referred to in Virgil, is thus translated by Mr. Cotton (*Virgil Travestie*, book 1, p. 31.)

*At last she came, with all her people,
 To yonder town with the spire steeple;*

From him descended cross-legg'd knights,
 Fam'd for their faith, and warlike fights
 Against the bloody cannibal,
 Whom they destroy'd both great and small.
 This sturdy Squire, he had, as well 475
 As the bold Trojan knight, seen Hell,
 Not with a counterfeited pass
 Of golden bough, but true gold lace.
 His knowledge was not far behind
 The Knight's, but of another kind, 480

*And bought as much good feeding ground for
 Five marks, as some would give five pound for;
 Where now she lives, a housewife wary,
 Has her ground stock'd, and keeps a dairy.*

Thebes was built in the same manner, according to Lydgate. See *History of Thebes, Chaucer's Works*, folio, 354. And Thong-Castor in Lincolnshire, by Hengist the Dane. See *Geoffry of Monmouth's British History*, book 6. chap. 11. p. 185. *Robert of Gloucester's Chronicle by Mr. Hearne*, p. 115.

v. 471. *From him descended cross-legg'd knights.*] The knights templars had their effigies laid on their tombs, with their legs across. See Note upon part 3. canto 3. v. 761. He alludes to the taylor's posture in sitting.

v. 472. *Fam'd for their faith.*] Obligated to trust much in their way of trade. (Mr. W.)

v. 476. *As the bold Trojan knight, seen Hell.*] He alludes to Æneas's consulting the Sibyl, concerning the method he should take to see his beloved father Anchises, in the shades below; who has the following answer. *Æneid* 6.

*Receive my counsel. In this neighbour grove
 There stands a tree; the Queen of Stygian Jove
 Claims it her own; thick woods, and gloomy night
 Conceal the happy plant from human sight.
 One bough it bears, but (wond'rous to behold),
 The ductile rind and leaves of radiant gold;
 This from the vulgar branches must be torn,
 And to fair Proserpine, the present borne. Mr. Dryden.*

Tailors call that place *Hell*, where they put all they steal.

And he another way came by't;
 Some call it *gifts*, and some *new-light* :
 A liberal art, that costs no pains
 Of study, industry, or brains.
 His wit was sent him for a token, 485
 But in the carriage crackt and broken.
 Like commendation nine-pence crookt
 With—*To and from my Love*—it lookt.
 He ne'er consider'd it, as loth
 To look a gift-horse in the mouth ; 490
 And very wisely wou'd lay forth
 No more upon it than 'twas worth ;
 But as he got it freely, so
 He spent it frank and freely too :
 For saints themselves will sometimes be, 495
 Of gifts that cost them nothing, free.

v. 481. *And he another way came by't, &c.*] The Independents and Anabaptists (of which sect Ralph probably was) pretended to great gifts, as they called them, by inspiration; and their preachers, though they could scarce read, were called *gifted brethren*.

v. 485. *His wits were sent him.*] In all editions, to 1704 inclusive.

v. 487, 488. *Like commendation nine-pence crookt.*] Until the year 1696, when all money not milled was called in, a nine-penny piece of silver was as common as sixpences or shillings, and these ninepences were usually bent as sixpences commonly are now, which bending was called *To my Love, and from my Love*, and such ninepences the ordinary fellows gave or sent to their sweethearts, as tokens of love. (Dr. B.) *The Shilling* (see *Tatler's Dream*, No. 240.) in the account of it's rambles, says, "My officer (a recruiting serjeant in the Rebellion) chancing one morning to walk abroad earlier than ordinary, sacrificed me to his pleasures, and made use of me to seduce a milkmaid: the wench bent me, and gave me to her sweetheart, applying more properly than she intended, the usual form of *To my Love, and from my Love*." (See *Rosaline's Compliment*, *Shakespeare's Love's Labour Lost*, act 1. vol. 2. p. 110.)

By means of this, with *hem* and *cough*,
 Prolongers to enlighten'd snuff,
 He cou'd deep mysteries unriddle,
 As easily as thread a needle. 500
 For as of vagabonds we say,
 That they are ne'er beside their way;
 Whate'er men speak by this new light,
 Still they are sure to be i' th' right.
 'Tis a dark lanthorn of the spirit, 505
 Which none see by but those that bear it;
 A light that falls down from on high,
 For spirit'al trades to cozen by;

v. 495. *For saints themselves, &c.*] The author of a tract intitled, *Sir John Birkenhead Revived*, p. 29, girds those pretended saints in the following manner:

*If these be saints, it's vain indeed
 To think there's good or evil;
 The world will soon be of this creed—
 No God, no King, no Devil.
 Of all those monsters which we read
 In Afric, Inde, or Nile;
 None like to those now lately bred
 Within this wretched Isle.
 The cannibal, the tigre fell,
 Crocodile, and sycophant,
 The Turk, the Jew and Infidel—
 Make up an English saint.*

v. 507. *A light that falls down from on high.*] Mercers, silkmen, drapers, &c. have a peculiar light which comes from the top of their shops, by which they shew their goods to advantage (called I think, a sky-light); to this he probably alludes; designing at the same time to sneer such a preacher as Dr. Echard makes mention of, (*Contempt of the Clergy*, p. 49.) who preaching about the sacrament and faith, tells his hearers, "That Christ is a treasury of all wares and commodities; and therefore opening his wide throat, cries aloud: *Good people, what do you lack, what do you buy? Will you buy any balm of Gilead, and eye-salve; any*

An *ignis fatuus*, that bewitches,
 And leads men into pools and ditches, 510
 To make them dip themselves, and sound
 For Christendom in dirty pond ;

myrrh, aloes, or cassia? Shall I fit you with a robe of righteousness, or with a white garment? See here! what is it you want? Here's a very choice armory: Shall I shew you an helmet of salvation, a shield, or breast-plate of faith? Will you please to walk in, and see some precious stones, a jasper, a saphyre, a chalcedonyt? Speak, what do you buy? Now for my part (says Dr. Echard) I must needs say, and I much fancy I speak the mind of thousands; that it had been much better for such an impudent and ridiculous bawler as this was, to have been condemned to have cryed oysters and brooms, than to discredit at this unsanctified rate his profession, and our religion."

v. 509. *An ignis fatuus*—] *A Jack o' lanthorn, or Will with the wisp.* This appears chiefly in summer nights in church yards, meadows, and bogs; and is thought to be a viscous substance, or fat exhalation kindled in the air to a thin flame, without any sensible heat, often causing people to wander out of the way. See accounts of the meteor, called *The ignis fatuus*, from *Observations made in England by Mr. William Derham, Fellow of the Royal Society, and others in Italy, communicated by Sir Thomas Derham, Baronet, F.R.S.* which differ from that of Mr. Francis Willoughby, and Mr. Ray; who took these *ignes fatui* to be the shining of a great number of the male glowworms in England, or the *pyraustæ* in Italy, flying together. *Philosophical Transactions*, vol. 36, No. 411, p. 204, &c.

v. 511. *To make them dip themselves, &c.*] Alluding to Ralpho's religion, who was probably an Anabaptist or Dipper; the different ways of administering baptism, by the sectaries of those times, is exposed in *A Satyr against Hypocrites*, p. 9.

*Men say, there was a secret wisdom then,
 That ruled the strange opinions of these men ;
 For by much washing child got cold i' th' head,
 Which was the cause so many saints snuffed.
 On, cry'd another sect, let's wash all o'er,
 The parts behind, and eke the parts before—
 —Then full of sauce and zeal steps up Elnathan,
 This was his name now, once he had another,
 Until the ducking-pond made him a brother ;
 A deacon, and a buffeter of Satan. Ib. p. 21.*

To dive, like wild-fowl, for salvation,
 And fish to catch regeneration.
 This light inspires and plays upon 515
 The nose of saint, like bag-pipe drone;
 And speaks through hollow empty soul,
 As through a trunk, or whip'ring hole,

See an account of their scandalous abuses in dipping, *Sir Roger L'Estrange's Dissenter's Sayings*, part 2, sect. 2, p. 9. *Sir William Dugdale's View of the Troubles*, p. 560. Juvenal makes mention of a wicked sect of worshippers of Cotytto, or Cotyttia the goddess of impudence, called *Bapta* or Dippers, *Sat.* 8, 89, 90, &c. vid. *Not. Henninii, Angeli Politiani Novar & Antiquar. Observat.* &c. cap. 10, *de Baptis & Cotytto. Fax. Art. a Grutero*, tom. 1, p. 21, &c.

v. 512. *For Christendom in dirty pond.*] See Sancho Pancha's reasoning against dirty suds, *Don Quixote*, vol. 3, chap. 32.

v. 514. *And fish to catch regeneration.*] Dr. Bruno Ryves observes (*Mercurius Rusticus*, No. 3, p. 26.) that at Chelmsford in Essex, there were two sorts of Anabaptists, the one they called the old men, or *Aspersi*; because they were but sprinkled; the other they called the new men, or *Immersi*, because they were overwhelmed in their re-baptization.

v. 516. *The nose of saint, &c.*] They then affected to speak through the nose.

*With face and fashion to be known,
 For one of sure election;
 With eyes all white, and many a groan,
 With neck aside to draw in tone,
 With harp in's nose, or he is none.*

See *A new Teacher of the Town, &c. The Puritan. A Collection of Loyal Songs against the Rump*, vol. 2, No. 59, p. 260. See *Tale of a Tub*, 3d edit. p. 203.

v. 517, 518. *And speaks through hollow empty soul,—As through a trunk, or whip'ring hole.*] Alluding probably to the mistaken notion, that the oracles at Delphos, and other places, were delivered in that manner, (See a confutation of that opinion, *Baltus's Answer to Fontenelle's History of Oracles*, translated by Mr. Bedford, p. 119, 127.) or to the brazen head in *Don Quixote* (vol. 4, chap. 62, p. 628.) where the person who gave answers, did it through a pipe, from the chamber below, and by the hollowness of the trunk, received their questions, and delivered his answers in clear articulate words; or the brazen head in the *History of Valentine and Orson*, chap. 18, 19.

Such language as no mortal ear
 But spirit'al eaves-droppers can hear ; 520
 So Phœbus, or some friendly muse,
 Into small poets song infuse,
 Which they at second hand rehearse
 Thro' reed or bag-pipe, verse for verse.
 Thus Ralph became infallible 525
 As three or four-legg'd oracle,
 The ancient cup, or modern chair ;
 Spoke truth point-blank, tho' unaware.
 For mystic learning, wond'rous able
 In magic, talisman, and cabal, 530

v. 520. *But spirit'al eaves-droppers can hear.*] They are taxed as encouragers of such, by the writer of *A Letter sent to London from a Spy at Oxford, to Mr. Pym, Mr. Martyn, &c.* 1643, p. 14. "It is a rare piece of wisdom (says he) in you, to allow eaves-droppers, and promoting knaves to be as mouse-traps to catch words, undo all such as wish well to the King, and hang as many as dare to drink the Prince Robert's (Rupert's) health." *Eaves-droppers* are criminal in the eye of the law, and punishable in the Court Leet by fine, by *Stat. of Westminster*, c. 33. See *Mr. Jacob's Law Dictionary*.

v. 521. *So Phœbus, &c.*] There is a near relation between poetry and enthusiasm ; somebody said well, that a poet is an enthusiast in jest, and an enthusiast a poet in good earnest : it is remarkable that poetry made Milton an enthusiast, and enthusiasm made Norris a poet. (Mr. W.)

v. 526. *As three or four legg'd oracle.*] Referring to the Tripod, or the three-footed stool, upon which the priestess at Delphos sat, when she gave forth her oracles. *Joseph's Divining-Cup*, Gen. 44. 5. vid. *Lamberti Dana de Sortiariis*, cap. 1. p. 22. or the *Pope's Infallible Chair*.

v. 530. *In magic.*] *Magic*, in its primitive signification, was a harmless thing, *Vocabulum hoc Magus, nec Latinum est, nec Græcū, sed Persicū : & idem linguæ Persicæ significat, quod apud nos Sapientia ;* vid. *Jo. Pici Mirandule Op.* tom. 1. p. 112. *Basil.* 1601. *Cornelii Agrippæ Epist. D. Johanni Trithemio Abbati, &c.* Ep. lib. 1. Ep. 23. *Sir Walter Raleigh's History of the World*, 1st book of the first part, chap. 11. sect. 2. *Je. Gerhardi Loc. Commun.* tom. 6. p. 446. *Basnagii Annal. Politico-*

Whose primitive tradition reaches
 As far as Adam's first green breeches ;
 Deep-sighted in intelligences,
 Ideas, atoms, influences ;
 And much of *Terra Incognita*, 355
 Th' intelligible world, cou'd say ;

Ecclesiastic. tom. 1. p. 127, 47. *Dr. Lightfoot's Harmony of the Four Evangelists*, *Turkish Spy*, vol. 1. b. 1. chap. 18. Afterwards they became jugglers and impostors ; see the remarkable juggle of some Persian Magicians, to hinder Isdigerdes their King, in the 5th century, from turning Christian, with their punishment, *Basmagii Annal.* tom. 3. p. 259.

Ibid.—*Talisman.*] *Talisman* is a device to destroy any sort of vermin by casting their images in metal, in a precise minute, when the stars are perfectly inclined to do them all the mischief they can. This has been experimented by some modern Virtuosi upon rats, mice, and fleas, and found (as they affirm) to produce the effect with admirable success. *Sigilla Syderum apud Cornelium Agrippam, Paracelsum, & id genus Nuge alie Talisman Arabibus vocantur, Judæis vero scuta Davidis, τὰ ἀσπιδαντα τῆς παλάς.* [*Tyanæi*] *Selden de Diis Syris*, edit. 1629, p. 116, 117. See a large dissertation on the original of *Talismans*, upon *Samuel* 6, 5. *Mr. John Gregory's Golden Mice*, *Works*, chap. 8th, 4th edit. p. 35 to 42 inclusive. *William Lilly's History of his Life and Times*, 1715, p. 98. *Mr. Pope's Temple of Fame*, *Miscel. Poems*, vol. 1. p. 45. *Webster's Displaying of Supposed Witchcraft*, chap. 7, p. 156, chap. 17, p. 339, printed in folio, 1677, and of the Abraxas, or Magical Stones, and *Talismans*, *Mr. Wright's Travels through France*, &c. 1730, p. 415.

Ibid.—*and cabal*] Raymund Lully interprets *cabal*, out of the Arabic, to signify *scientia superabundans* ; which his commentator, Cornelius Agrippa, by over-magnifying, has rendered "a very superfluous soppery." *Vid. Jo. Pici Mirandule de Magia et Cabala, Apol.* tom. 1, p. 110, 111. *Sir Walter Raleigh's History of the World*, first part, first book, p. 67, edit. 1614. *Purchase his Pilgrims*, 2d part, lib. 6, p. 796, 797, 798. *Soet's Discovery of Witchcraft*, chap. 11. *Dee's Book of Spirits*, with *Dr. Meric Casaubon's Preface*. *Churchill's Voyages*, &c. 2d vol. p. 528, 2d edit. *Bayley's Dict.* folio edit. under the word *Cabala* ; *Jacob's Law Dictionary*, under the word *Cabal* ; and *British Librarian*, No. 6, for June, 1737, p. 340, &c.

v. 532. *As far as Adam's first green breeches.*] The author of *Magia Adamica* endeavours to prove the learning of the ancient Magi to be derived

A deep occult philosopher,
 As learn'd as the wild Irish are,
 Or Sir Agrippa, for profound
 And solid lying much renown'd; 540
 He Anthroposophus; and Fludd,
 And Jacob Behmen understood;

from that knowledge, which God himself taught Adam in Paradise before the fall. Wierus speaks to the same purpose, *Et hodiè adhuc titulis, quos præ foribus splendidos suspendunt. Hi magi, ementiti circumferuntur libri sub nomine Adæ, Abelis, &c. de Præstigiis Dæmonum*, lib. 2, cap. 3, p. 152, cap. 4, p. 160. *Spanish Mandevile*, book 3, fol. 75. *Notes upon Creech's Lucretius*, vol. 2. p. 518, ed. 1714. I am of opinion, that he designed to sneer the Geneva translation of the Bible, published in English with notes, in 4to and 8vo in the year 1599, and in folio 1615, in which, in the third of *Genesis*, 7th verse, are the following words: *And they sewed fig-tree leaves together, and made themselves breeches* (instead of aprons, in the authorized translations :) from this translation some of the softer sex (see *Dialogue between Timothy and Philatheus*, vol. 1. p. 276.) have undertaken to prove, "that the women had as good a title to the breeches as the men." Roger the Chaplain (see *Beaumont and Fletcher's Scornful Lady*, act 4. sc. 1.) thus reproaches Abigail; "Go Dalliah, you make men fools, and wear fig breeches."

v. 533. *Deep-sighted in intelligences.*] So the Peripateticks called (as I am informed) those Angels or Spirits, which they supposed to move the celestial orbs. Vid. *Joan. Trithemii Abbatis Spanheimen. de septem secundis id est intelligentiis, sive spiritibus orbis post deum moventibus*—*Francofurti* 1545, *Pub. Libr. Cambridge*, xix. 9. 8.

v. 536. *Th' intelligible world.*] *The intelligible world* is a kind of *Terra del Fuego*, or *Pittacorum Regio*, discovered only by the philosophers; of which they talk, like parrots, what they do not understand.

v. 538. *As learn'd as the wild Irish are.*] See *Camden's Britannia*, 1695, col. 1046.

v. 539. *Or Sir Agrippa.*] Cornelius Agrippa was secretary to the Emperor Maximilian, doctor in divinity at Pöle and Pavia, syndic and advocate to the City of Metz, physician to the Duchess of Anjou (mother of King Francis the First), counsellor and historiographer to the Emperor Charles the Fifth. *Naudæus's History of Magic*, chap. 15, p. 190.

v. 541. *He Anthroposophus*] *Anthroposophia Theomagica, or a Discourse of the Nature of Man in the State after Death*, which was the title

Knew many an amulet and charm,
 That wou'd do neither good nor harm ;
 In rosy-crucian lore as learned, 545
 As he that *Vere adeptus* earned :
 He understood the speech of birds
 As well as they themselves do words ;

of a book, (see *Tale of a Tub*, 3d edit. p. 116. *Catal. Biblioth. Harleian*, vol. 2. p. 920. No. 14263.) which contained a great deal of unintelligible jargon, such as no one could understand what the Author meant, or aimed at. See an answer to it, *Catal. Bibliothec. Harleian*, vol. 2, No. 14261.

Ibid.—*and Fludd*] See an account of Fludd, and his works, *Wood's Athen. Oxon.* 1st edit. vol. 1. col. 509, 510, or 519, 520. *Catal. Bibliothec. Harleian*, No. 12530, 31. vol. 2. p. 761. Mr. Webster, in his *Displaying of Witchcraft*, chap. 1. p. 9. says, “ notwithstanding he was esteemed an enthusiast in philosophy, he was a man acquainted with all kinds of learning, and one of the most christian philosophers that ever writ.”

v. 542. *Jacob Behmen.*] He was generally esteemed a religious person : but what understanding he must have who understands Jacob Behmen, may be guessed from his own account of his works to Caspar Lindern, in his second epistle dated Gerlitz, on the day of Mary's Ascension 1621, p. 32. edit. London, 1649, which is as follows ; I. “ Aurora climbeth up out of infancy, and shews you the creation of all beings ; yet very mysteriously, and not sufficiently explained ; of much and deep magical [cabalistical] or parabolical understanding or meaning. II. The three principles of the divine essence, a key and an alphabet for all those who desire to understand my writings ; it treateth of the creation, also of the eternal birth or generation of the deity, &c. — It is an eye to know the wonders in the mystery of God. III. The three-fold life : a key for above and below to all mysteries whatsoever the mind is able to think upon.—It serveth every one according to his property, (i.e. says the margin, constellation, inclination, disposition, complexion, profession and condition.) He may therein sound the depths and the resolve of all questions, whatsoever reason is able to devise or propound. IV. Forty questions about the soul ; all things which are necessary for a man to know. V. The Fifth Book hath three parts, the second of Christ's passion, suffering and death ; wholly brought forth and enlarged and confirmed out of the center, through the three principles very deep. VI. The Six Points. How the three principles mutually beget, bring forth, and bear each other—wholly induced out of the ground,

Cou'd tell what subtlest parrots mean,
 That speak and think contrary clean ; 550
 What member 'tis of whom they talk,
 When they cry *Rope*, and *Walk*, *Knave*, *walk*.
 He'd extract numbers out of matter,
 And keep them in a glass, like water ;

(that is, out of the nothing into the something) and all in the ground [and center] of nature. This book is such a mystery, however in plainness and simplicity it is brought to light, that no reason (or natural astral head piece, though never so acute, and literally learned) can fathom, or understand the same, without the light of God: It is the key to all. VII. For Melancholy. VIII. *De Signatura Rerum*, a very deep Book: What the beginning, ruin, and cure of every thing is; this entereth wholly into the eternal, and then into the temporal, inchoative, and external nature, and its form." Of all which I can only say, what Jacob himself says in the next page—He that can understand it, let him understand it. (Mr. S. W.)

v. 545. *In rosy-crucian lore as learned,*] The Author of a *Tale of a Tub* makes the following observation upon the Rosicrucians (p. 191); "Night being the universal mother of things, wise philosophers hold all writings to be fruitful in the proportion they are dark, and therefore the true illuminated, (a name of the Rosicrucians) that is to say, the darkest of all, have met with such numberless commentators, whose scholastic midwifery hath delivered them of meanings, that the Authors themselves perhaps never conceived, and yet may be very justly allowed the lawful parents of them. The words of such writers being just like seeds, however scattered at random, when they light upon such fruitful ground, will multiply far beyond either the hopes, or the imagination of the sower." As Alchymists, or pretenders to the grand secret of transmutation of metals, Lemery (*Preface to his Book of Chymistry*) gives the following definition of their art. *Ars sine arte, cujus principium mentiri, medium laborare, et finis mendicare*. An art without an art, whose beginning is lying, and whose middle is nothing but labour, and whose end is beggary. And as such they are bantered by the author of the *Guardian*, No. 166. and Sir Roger L'Estrange, in the *Fable of the Alchymist* (part 2, fab. 13.) "A Chymical pretender (says he) who had written a discourse plausible enough on the transmutation of metals, and turning brass and silver into gold, thought he could not place such a curiosity better than in the hands of Leo the Tenth, and so he made his Holiness a present of it. The Pope received it with

Of sov'reign pow'r to make men wise, 555
 For dropt in blear thick-sighted eyes,
 They'd make them see in darkest night,
 Like owls, tho' purblind in the light.
 By help of these (as he profest)
 He had first matter seen undrest; 560

great humanity, and with this compliment over and above; Sir (says he), I should have given you my acknowledgments in your own metal, but gold upon gold would have been false heraldry; so that I shall rather make you a return of a dozen empty purses to put your treasure in: for though you can make gold, I do not find that you can make purses." (See *Ben Jonson's Masque of the Fortunate Isles*, vol. 1. p. 132. edit. 1640. *Alchymist*, act 2. sc. 3. vol. 2. p. 545. *J. Taylor's Figure Flinger, Works*, p. 13. *Dr. Meric Casaubon's Pref. to Dr. Dee of Spirits*, Sign. E. 4. *Anatomy of Melancholy*, by *Democritus junior*, p. 281. *Scot's Discovery of Witchcraft*, 14th book, from p. 353 to 370 inclusive. See an account of Rosicrucius's Sepulchre, *Spectator*, No. 379.)

v. 546. *As he that Vere Adeptus earned.*] A title assumed by such alchemists, as pretended to have found out the philosopher's stone, called *adept philosophers*; see a tract, intitled, *The Golden Calf*, written in Latin, by John Frederick Helvetius, published 1670, p. 67, 134, 115. *Publick Library, Cambridge*, xiv. 6. 24. *Montaigne's Essays*, vol. 2. book 2. ch. 12. p. 389. edit. 1711. *Dr. Wotton's Reflections upon ancient and modern Learning*, chap. 10. p. 121, &c.

v. 547. *He understood the speech of birds.*] Dr. Shuckford observes, (*Connection*, vol. 1. b. 2. p. 107. 2d edit.) "that the author of the latter Targum upon Esther, reports, that Solomon understood the language of birds, and sent a bird of a message to the Queen of Sheba; and Mahomet was silly enough to believe it; for we have the same story in his Alcoran." That this opinion was ancient, appears from the following account; *Inveterata fuit Gentilium opinio, inter se colloqui Bruta, et eorum sermones a multis intelligi; unde Ars Omnium vel interpretandi Voces Animalium; in quâ excelsisse dicuntur apud Veteres, Melampus, Tyresias, Thales Milesius, Appollonius Thyaneus. Democritus autor quoque est quod dentur Aves, quarum ex confuso sanguine nascatur serpens, quem si quis ederit, Avium Linguas et colloquia interpretatum, teste Plinio, lib. 10, cap. 44, Not. in lib. 5, Historia Danica Saxonis Grammatici, p. 112. vide plura Jo. Fra. Pici Mirandulae Oper. tom. 2, p. 282. Chaucer's Dream of the*

He took her naked all alone,
 Before one rag of form was on.
 The chaos too he had descry'd,
 And seen quite thro', or else he ly'd;
 Not that of paste-board, which men shew 565
 For groats, at Fair of Barthol'mew;

Cuckow and Nightingale, Spectator, No. 512. Notes upon Creech's Lucretius, book 5, vol. 2, p. 558. See this whimsical opinion bantered by Ben Jonson, Fortunate Isles, vol. 1, p. 133.

v. 549. *Cow'd tell what subtlest parrots mean,*] Vid. *Ovidii Amor. lib. 2, eleg. 6, 37, 38, in Mortem Prittaci. Prol. ad Persii Sat. v. 8. Plinei Nat. Hist. lib. 10, cap. 44. Mr. Willoughby, in his Ornithology, book 2, p. 109, gives the following remarkable story, "which Geener saith was told him by a certain friend; of a parrot, which fell out of King Henry the Eighth's palace at Westminster, into the river of Thames that runs by, and then very seasonably remembering the words it had often heard some, whether in danger or in jest use, cried out amain, A boat, a boat for twenty pounds. A certain experienced boatman made thither presently, took up the bird, and restored it to the King, to whom he knew it belonged, hoping for as great a reward as the bird had promised. The King agreed that he should have as the bird anew should say; and the bird answers, Give the knave a great.*

v. 551. *When they cry Rope—*] When *Rope* was cried, I imagine it was upon the Puisne Baron Tomlinson; for in a ludicrous speech made and printed on occasion of the Baron's swearing the Sheriffs Warner and Love into their office; part of his charge to them is as follows: "You are the chief executioners of sentences upon malefactors, whether it be whipping, burning, or hanging. Mr. Sheriff, I shall entreat a favour of you; I have a kinsman at your end of the town, a *rope-maker*: I know you will have many occasions before this time twelvemonth, and I hope I have spoken in time; pray make use of him, you will do the poor man a favour, and yourself no prejudice." See *Phoenix Britannicus*. (Mr. B.)

Ibid.—and, Walk, Knave walk.] A tract was published by Mr. Edmund Gayton, probably with a design to banter Colonel Hewson, with this title, "*Walk, Knaves, walk: a Discourse intended to have been spoken at Court, and now published for the satisfaction of all those that have participated of public employments, by Hodge Turbervill, Chaplain to the late Lord Hewson; London, printed 1659. See Edmund Gayton, Wood's Athen. Oxon. vol. 2, and Phoenix Britannicus. See Mr. Warburton's Note on Shakespear's Comedy of Errors, act 4, vol. 3, p. 45.*

But it's great grandsire, first o' th' name,
 Whence that and reformation came,
 Both cousin-germans, and right able
 T' inveigle and draw in the rabble : 570
 But reformation was, some say,
 O' th' younger house to puppet-play.

v. 553. *He'd extract numbers out of matter, &c.*] A sneer probably upon the Pythagoreans (and Platonists) for their explication of generation; which Dr. Wotton (see *Reflections upon Ancient and Modern Learning*, chap. 8, p. 100) has given us from Censorinus and Aristides, in the following words: "Perfect animals are generated in two distinct periods of time, some in seven months, some in nine; those generations that are completed in seven months, proceed in this order. In the first six days after conception, the humour is milky; in the eighth it is turned into blood, which number 8 bears the proportion of $1\frac{1}{2}$ to 6; in nine days more it becomes flesh; 9 is in a sescuple proportion to 6; in twelve days more the embryo is formed; 12 is double to 6: Here then are these stages, 6, 8, 9, 12; 6 is the first perfect number, because it is the sum of 1, 2, 3, the only numbers by which it can be divided; now if we add these four numbers 6, 8, 9, 12, together, the sum is 35, which multiplied by 6, make 210, the number of days from the conception to the birth; which is just seven months, allowing 30 days to a month. A like proportion must be observed in the larger period of nine months; only 10, the sum of 1, 2, 3, 4, added together, must be added to 35, which makes 45; that multiplied by 6, gives 270, or nine times 30, the number of days in larger births."

v. 562. *Before one rag of form was on.*]

— *Rudis indigestaque moles.* Ovidii *Metam.* 1, 7.

v. 563. *The chaos too he had descried,*] Vid. Ovidii *Metamorph.* lib. 1, 2, 3, &c. *Dubartas's Divine Weeks*, p. 10, 11.

v. 568. *And reformation came*] *Reformation* was the pretext of all the Sectaries; but it was such a reformation as tended to bring all things into confusion. (Dr. B.)

v. 572. *O' th' younger house to puppet-play.*] The Sectaries, who claimed the only right to the name of reformed, in their pretence to inspiration, and being passive under the influence of the Holy Spirit, took the hint from those machines of wood and wire, that are moved by a superior hand. (Mr. W.)

He cou'd foretel whats'ever was
 By consequence to come to pass ;
 As death of great men, alterations, 575
 Diseases, battles, inundations ;
 All this without eclipse o' th' sun,
 Or dreadful comet, he hath done,
 By inward light, a way as good,
 And easy to be understood. 580

v. 573. *He cou'd foretell, &c.*] The rebellious clergy would in their prayers pretend to foretell things, to encourage people in their rebellion ; I meet with the following instance in the prayers of Mr. George Swathe, minister of Denham in Suffolk ; (see *Appendix to a Tract entitled, Schismatics delineated, from Authentic Vouchers* ; London, 1739, p. 32.) " O my good Lord God, I praise thee for discovering the last week in the day time a vision ; that there were two great armies about York, one of the malignant party about the King, the other party, Parliament and professors ; and the better side should have help from Heaven against the worst ; about or at which instant of time we heard, the soldiers at York had raised up a sconce against Hull, intending to plant fifteen pieces against Hull ; against which fort Sir John Hotham, keeper of Hull, by a garrison, discharged four great ordnance, and broke down their sconce, and killed divers Cavaliers in it.—Lord, I praise thee, for discovering this victory at the instant of time that it was done to my wife, which did then presently confirm her drooping heart, which the last week had been dejected three or four days, and no arguments could comfort her against the dangerous times approaching ; but when she had prayed to be established in faith in thee, then presently thou didst by this vision strongly possess her soul, that thine and our enemies should be overcome." (See *Don Quixote*, vol. 3, chap. 8, p. 69, 70.)

v. 578. *Or dreadful comet—*] See an account of a dreadful comet that appeared in the year 1577. *Appendix Jo. Glastoniens. Chronic.* 1726. a *Tho. Hearne*, p. 521, and Sir Isaac Newton's calculations concerning the dreadful comet that appeared in the year 1680, *Spectator*, No. 101. *Dr. Harris's Astronomical Dialogues*, 2d edit. p. 141.

v. 579. *By inward light—*] They were great pretenders, as has already been observed, to inspiration, (see *Preface to Sir William Davenant's Gondibert*, ed. 1651, p. 33.) though they were really as ignorant of what they called the inward light, as that woman (See *Prefatory Treatise to*

But with more lucky hit than those
 That use to make the stars depose,
 Like knights o' th' post, and falsely charge
 Upon themselves, what others forge ;
 As if they were consenting to 585
 All mischiefs in the world men do ;
 Or, like the devil, did tempt and sway 'em
 To rogueries and then betray 'em.
 They'll search a planet's house to know
 Who broke and robb'd a house below : 590
 Examine Venus, and the Moon,
 Who stole a thimble or a spoon :
 And tho' they nothing will confess,
 Yet by their very looks can guess,

Hen. Stephens's Apology for Herodotus, p. 311.) who requested a certain priest " to put for her in his mass a half-penny worth, or five farthing's worth of the Holy Ghost." Of this cast probably was the *Banbury Elder*, *Ben Jonson's Bartholomew Fair*, act 1, sc. 2.

v. 585, 596. *As if they were consenting to—All mischiefs in the world men do.*] " It is injurious to the stars (says Gassendus, *Vanity of Judiciary Astrology*, chap. 13, p. 76.) to dishonour them with the imputation of such power and efficacy as is incompetent to them; and to make them many times the instruments not only to men's ruins, but even to all their vicious inclinations and detestable villanies." 'Tis observed by Dr. James Young (*Sidrophel vapulans*, p. 36.) of Sir Christopher Heyden, the great advocate for astrologers, that he affirmed, " That the efficacy of the stars cannot be frustrate without a miracle: where then (says he) is the providence of God, and free-will?—We are not free agents, but like Bartholomew puppets, act and speak as Mars and Jupiter please to constrain us;" or as the astrologer spoken of by St. Austin, " It is not we that lusted but Venus, not we that slew but Mars, not we that stole but Mercury; not God that helped, but Jupiter; and so free-born man, is made a star-born slave." Vid. *Fra. Valesii, lib. de Sacra Philosophia*, p. 224, 225.

v. 589. *They'll search a planet's house.*] See *Gassendus's Vanity of Judiciary Astrology*, chap. 12. *Tatler*, No. 56.

And tell what guilty aspect bodes, 595
 Who stole, and who receiv'd the goods.
 They'll question Mars, and, by his look,
 Detect who 'twas that nimm'd a cloke : .
 Make Mercury confess, and 'peach
 Those thieves which he himself did teach. 600
 They'll find, i' th' physiognomies
 O' th' planets, all men's destinies ;
 Like him that took the doctor's bill,
 And swallow'd it instead o' th' pill ;

v. 597. *They'll question Mars, &c.*] "A Ship (says Gassendus, *Vanity of Judiciary Astrology*, p. 113.) is not to be put to sea, whilst Mars is in the middle of Heaven; because Mars being the patron of pirates, he threateneth the taking and robbing the ship by them."

v. 599, 600. *Make Mercury confess and 'peach.*] Mercury was the god of merchants and of thieves; and therefore he is commonly pictured with a purse in his hand. Vid. *Sexti Philosoph. Pyrrh, Hypot.* lib. 3, p. 154, edit. 1621. *Antiquity explained*, by Montfaucon, vol. 1, part 1, book 3, ch. 8, p. 78, translated by Mr. Humphreys, Fr. Vallerii, lib. *De Sacra Philosophia*, cap. 31, p. 281. *Gassendus's Vanity of Judiciary Astrology*, p. 37, 113. See *An Account of Mercury's Thefts*, Mr. G. Sandys's *Notes upon the 2d book of Ovid's Metamorphosis*, p. 42. *Notes upon Creech's Lucretius*, vol. 2, edit. 1714, p. 589. *Dr. James Young's Sidrophel Vapulans*, 1699, p. 36. *Tatler*, No. 56.

v. 603, 604. *Like him that took the doctor's bill.*] The countryman's swallowing the paper on which the prescription was written, upon the physicians ordering him to take it, was literally true. See *Hen. Stephens's Prep. Treatise to a Defence of Herodotus*, published 1607, p. 24. This man did by the doctor's bill, as Clayton did, when he clawed the pudding, by eating bag and all; (*Ray's Proverbs*, 2d edit. p. 282.) and why might not this operate upon a strong imagination, as well as the ugly parson in Oldham, (see *Remains*, 1703, p. 108.) "The very sight of whom in a morning (he observes,) would work beyond jalap, or rhubarb; and that a doctor prescribed him to one of his patients as a remedy against costiveness." Or what is mentioned by Dr. Daniel Turner, (see book *de Morbis Cutaneis*, chap. 12. 3d edit. p. 165.) who informs us, "That the bare imagination of a purging potion has wrought such an alteration on the

Cast the nativity o' th' question, 605
 And from positions to be guess'd on,
 As sure as if they knew the moment
 Of native's birth, tell what will come on't.
 They'll feel the pulses of the stars,
 To find out agues, coughs, catarrhs; 610
 And tell what crisis does divine
 The rot in sheep, or mange in swine;
 In men, what gives or cures the itch,
 What makes them cuckolds, poor or rich;
 What gains or loses, hangs or saves; 615
 What makes men great, what fools or knaves:
 But not what wise, for only 'f those
 The stars (they say) cannot dispose,

blood and humours of sundry persons, as to bring on several stools like those they called physical: and he mentions a young gentleman his patient, who having occasion to take many vomits, had such an antipathy to them, that ever after, he could vomit as strongly by the force of imagination, by the bare sight of an emetic bolus, drinking posset-drink at the same time, as most could do by medicine." The application of a clyster-pipe, without the clyster, has had the same effect upon others. See *Montaigne's Essays*, vol. 1. book 1. chap. 20. p. 122.

v. 605. *Cast the nativity o' th' question,*] Mr. Smith, of Harleston, is of opinion, that when any one came to an astrologer to have his child's nativity cast, and had forgot the hour and minute when it was born, which were necessary to be known, in order to the erecting a scheme for the purpose; the figure-caster looking upon the enquirer as wholly influenced, entirely guided by the stars in the affair, took the position of the heavens the minute the question was asked, and formed his judgment accordingly of the child's future fortune; just as if the child had been born the very same moment that the question was put to the conjurer.

v. 614. *What makes them cuckolds,*] "This is worthy of our remembrance, that in the revolution of the planets, if the moon come to that place where Saturn was in the root, then the person shall marry an old withered crone, and in all likelihood despise and cuckold her." Gassendus's *Vanity of Judiciary Astrology*, c. 16, p. 104.

No more than can the astrologians :—
 There they say right, and like true Trojans. 620
 This Ralpho knew, and therefore took
 The other course, of which we spoke.

Thus was th' accomplished squire endu'd
 With gifts and knowledge, per'lous shrewd.
 Never did trusty Squire with Knight, 625
 Or Knight with Squire, e'er jump more right.
 Their arms and equipage did fit,
 As well as virtues, parts, and wit :
 Their valours too were of a rate,—
 And out they sally'd at the gate : 630
 Few miles on horseback had they jogged
 But fortune unto them turn'd dogged ;
 For they a sad adventure met,
 Of which anon we mean to treat ;
 But 'ere we venture to unfold 635
 Achievements so resolv'd and bold,
 We shou'd, as learned poets use,
 Invoke th' assistance of some Muse ;

v. 619. *No more than can the astrologians.*] i.e. The Astrologers themselves can no more *dispose of* (i.e. *deceive*) a wise man, than can the stars. What makes the obscurity, is the using the word *dispose* in two senses; to signify *influence*, where it relates to the stars; and *deceive*, where it relates to the astrologers. (Mr. W.)

v. 622. *The other course*—] i.e. Religious impostures; by which the author finely insinuates that even wise men at that time were deceived by those pretences.

This Ralpho knew, and therefore took— (Mr. W.)

v. 625, 626. *Never did trusty Squire with Knight—Or Knight with Squire, &c.*—] 'Twas Cervantes's observation upon Don Quixote and Sancho Pancho; (vol. 3. chap. 2. p. 18.) "That one would think that they had been cast in the same mould."

However criticks count it sillier -
 Than jugglers talking to familiar ;— 640
 We think 'tis no great matter which,
 They're all alike, yet we shall pitch
 On one that fits our purpose most,
 Whom therefore thus do we accost.
 Thou that with ale, or viler liquors, 645
 Didst inspire Withers, Pryn, and Vickars,

v. 637. *We should as learned poets use, &c.*] The Poet cannot permit the usual exordium of an epic poem to pass by him unimitated, though he immediately ridicules the custom. The invocation he uses is very satirical, and reaches abundance of writers; and his compliance with the custom, was owing to a strong propensity he found in himself to ridicule it. (Mr. B.) See *Invocation of the Muses*, *Bysshe's Art of Poetry*, 7th edit. p. 70, &c. and a sneer upon this custom, *Mr. S. Wesley's Poems*, 2d edit. p. 157. See original of exordiums, Mr. Pope's note upon *Homer's Iliad*, book 1, p. 4, 3d edit.

v. 641. *We think, &c.*] It should be *They think*, i.e. the critics, for the Author in v. 643, *one that fits our purpose most*, declares the Muses are not all alike. (Mr. W.)

v. 646. *Didst inspire Withers, &c.*] See an account of Withers, *Note upon Dunciad*, book 1, v. 126. *Bishop Kennet's Register and Chronicle*, p. 644, 649. These gentlemen might in Mr. Shakespear's style (see his play intitled, *Much ado about nothing*, vol. 1, p. 478.) be born under a rhyming planet, and yet the mill of the Dutch Mechanic (*Spectator*, No. 220.) for making verses, might have served their purpose full as well. They certainly fall under the censure of Cervantes, (see *Preface to the 4th vol. of Don Quixote*.)

Ib. ——— *Pryn.*] Anthony Wood gives the following account of Mr. Pryn's elegant apparatus for the solicitation of the Muses.—“ His custom was, when he studied, to put on a long quilted cap, which came an inch over his eyes—seldom eating any dinner, would every three hours or more be manching a roll of bread; and now and then refresh his exhausted spirits with ale brought him by his servant.” *Athen. Oxon.* vol. 2, col. 315. (Mr. W.) Mr. Cowley, in his *Miscellanies* (see *Dunciad Varior.* 1729.) *Note on verse 101*, book 1, speaks of him as follows :

And force them, tho' it was in spite
 Of nature, and their stars, to write;
 Who, as we find in sullen writs,
 And cross-grain'd works of modern wits, 650
 With vanity, opinion, want,
 The wonder of the ignorant,
 The praises of the author, penn'd
 B' himself, or wit-insuring friend;

—— One lately did not fear
 Without the Muses' leave to plant verse here,
 But it produc'd such base, rough, crabbed, hedge-
 Rhymes, as e'en set the hearers' ears on edge:
 Written by William Pryn Esqui-re the
 Year of our Lord six hundred thirty-three.
 Brave Jersey Muse! and he's for his high style,
 Call'd to this day the Homer of the Isle.

Another Poet speaks of Withers and Pryn in the following manner:

When each notch'd prentice might a poet prove,
 For warbling thro' the nose a hymn of love;
 When sage George Withers, and grave William Pryn
 Himself, might for a poet's share put in.

On Mr. Cleveland, by A. B.

1b. ——— and Vickars] See an account of John Vickars, and his poetry, *Wood's Athenæ Oxon.* vol. 2. 2d edit. col. 152. and *Fowles's History of wicked Plots*, &c. p. 179. * Vickars was a man of as great interest and authority in the late reformation as Pryn or Withers, and as able a poet; he translated *Virgil's Æneids* into as horrible travesty in earnest as the French Scarron did in burlesque, and was only out-done in his way by the politique author of *Oceana*.

v. 649. ——— *sullen writs*] For satyrical writings, well expressed, as implying, that such writers as Withers, Pryn, and Vickars, had no more than ill-nature towards making a satyrist. (Mr. W.)

v. 653, 654. *The praises of the author, penn'd—B' himself, or wit-insuring friend;*] A sneer upon the too common practice of those times, in prefixing of panegyric verses to the most stupid performances; see an account of *Vickars's Mischief's Mystery*, &c. *Wood's Athenæ Oxon.* vol. 2.

The itch of picture in the front, 655
 With bays and wicked rhyme upon't.
 All that is left o' th' forked hill,
 To make men scribble without skill ;
 Canst make a poet, spite of fate,
 And teach all people to translate ; 660

v. 657. *All that is left o' th' forked hill,*] *Parnassus*, alluding to its two tops.

*Nec fonte labra prolui Caballino
 Nec in bicipiti somniasse Parnasso
 Memini, ut repente sic poeta prodirem.*

Aul. Persii Sat. Prolog.

*I never did on cleft Parnassus dream,
 Nor taste the sacred Heliconian stream.* Mr. Dryden.

Vid. *Heliodori Æthiopic.* lib. 2. chap. 6. p. 110. *Spectator*, No. 514.

v. 658. *To make men scribble without skill*] To such Persius alludes, *Prolog.* v. 12, 13, 14. John Taylor, the Water Poet, thus describes such pretenders, (*Revenge: To William Fenner, Works*, p. 144.)

*An ass in cloth of gold is but an ass,
 And rhyming rascals may for poets pass
 Among misjudging and illiterate kinds ;
 But judgment knows to use them in their kinds.
 Myself knows how (sometimes) a verse to frame,
 Yet dare I not put on a poet's name ;
 And I dare write with thee at any time,
 For what thou dar'st, in either prose or rhyme :
 For thou of poesie art the very scum,
 Of riff-raff rubbish wit the total sum ;
 The loathsome glanders of all base abuse ;
 The only filch-line of each lab'ring Muse ;
 The knave, the ass, the coxcomb, and the fool—
 The scorn of poets, and true wit's close-stool.*

v. 660. *And teach all people to translate*] A gird probably upon some poetical translators, of which number Vickars was one. George Fox the Quaker, though an illiterate creature, pretended to be inspired in one night with twenty-four languages ; and set his hand as author to six languages, in his *Battle-door* (printed 1660), viz. Latin, Italian, Greek, Hebrew, Chaldee, Syriac. (See *Francis Bugg's Note upon George Fox's Will. Quaker and Methodist compared*, 1740, p. 63.)

Tho' out of languages, in which
 They understand no part of speech :
 Assist me but this once, I'mplore,
 And I shall trouble thee no more.

In western clime there is a Town, 665
 To those that dwell therein well known.
 Therefore there needs no more be said here ;
 We unto them refer our reader :
 For brevity is very good,
 When w'are, or are not, understood. 670
 To this Town, people did repair
 On days of market, or of fair ;
 And to crack'd fiddle, and hoarse tabor,
 In merriment did drudge and labour :
 But now a sport more formidable 675
 Had rak'd together village rabble :
 'Twas an old way of recreating,
 Which learned butchers call *bear-baiting*.

v. 663. *Assist me but this once, I'mplore, &c.*] See *Spectator*, No. 523.

v. 665. *In western clime there is a Town*] Brentford, which is eight miles west from London, is here probably meant ; as may be gathered from part 2. cant. 3. v. 995, &c. where Sidrophel tells the Knight what befell him there :

*And tho' you overcame the bear,
 The dogs beat you at Brentford fair ;
 Where sturdy Butchers broke your noddle.*

v. 669, 670. *For brevity is very good—When w'are or are not understood*] When the Earl of Manchester was making a long speech to Charles II. in favour of the dissenters, the merry monarch answered him with these lines, substituting *ever* for *very*. (ED.)

v. 678. *Which learned butchers call bear-baiting*] This game is ushered into the poem with more solemnity than those celebrated ones in Homer and Virgil. As the poem is only adorned with this game, and the

A bold advent'rous exercise,
 With ancient heroes in high prize ; 680
 For authors do affirm it came
 From Isthmian or Nemean game ;
 Others derive it from the Bear
 That's fix'd in northern hemisphere,
 And round about the pole does make 685
 A circle, like a bear at stake,
 That at the chain's end wheels about,
 And overturns the rabble-rout.
 For after solemn proclamation
 In the bear's name (as is the fashion 690
 According to the law of arms,
 To keep men from inglorious harms)
 That none presume to come so near
 As forty foot of stake of bear ;
 If any yet be so fool-hardy, 695
 T' expose themselves to vain jeopardy ;

riding *Skimmington*, so it was incumbent on the poet to be very particular and full in the description : and may we not venture to affirm, they are exactly suitable to the nature of these adventures ; and consequently to a Briton preferable to those in Homer, or Virgil. (Mr. B.)

v. 682. *From Isthmian or Nemean game*] See *Montfaucon's Antiquity explained*, vol. 3. part 2. b. 3. p. 174. *Archbishop Potter's Antiquities of Greece*, vol. 1. chap. 24, 25.

v. 683, 684. *Others derive it from the Bear*] Vid. *Ovidii Metamorph.* lib. 2. l. 494, &c.

v. 689, 690. *For after solemn proclamation*] Alluding to the bull-running at Tutbury in Staffordshire, where solemn proclamation was made by the Steward, before the bull was turned loose—"That all manner of persons give way to the bull, none being to come near him by *forty foot*, any way to hinder the minstrels, but to attend his or their own safety, every one at his peril." (See *Dr. Plot's Staffordshire*, p. 439, 440.)

If they come wounded off, and lame,
 No honour's got by such a maim ;
 Altho' the bear gain much, b'ing bound
 In honour to make good his ground, 700
 When he's engag'd, and takes no notice
 If any press upon him, who 'tis ;
 But lets them know, at their own cost,
 That he intends to keep his post.
 This to prevent, and other harms, 705
 Which always wait on feats of arms,
 (For in the hurry of a fray,
 'Tis hard to keep out of harm's way)
 Thither the Knight his course did steer,
 To keep the peace 'twixt Dog and Bear ; 710
 As he believ'd h' was bound to do
 In conscience and commission too.
 And therefore thus bespoke the Squire :
 We that are wisely mounted higher
 Than constables in *curule* wit, 715
 When on tribunal bench we sit,

* v. 714. *We that are, &c.*] This speech is set down, as it was delivered by the Knight, in his own words : but since it is below the gravity of heroical poetry to admit of humour, but all men are obliged to speak wisely alike, and too much of so extravagant a folly would become tedious and impertinent ; the rest of his harangues have only his sense expressed in other words, unless in some few places where his own words could not be so well avoided.

v. 715. *Than constables* —] Had that remarkable motion in the House of Commons taken place, the constables might have vied with Sir Hudibras for an equality at least ; "That it was necessary for the House of Commons to have a High Constable of their own, that will make no scruple of laying his Majesty by the heels ;" but they proceeded not so far as to name any body ; because Harry Martyn (out of tenderness of con-

Like speculators shou'd foresee,
 From *Pharos* of authority,
 Portended mischiefs farther than
 Low *proletarian* tything men. 720
 And therefore being inform'd by bruit
 That Dog and Bear are to dispute;
 (For so of late, men fighting name,
 Because they often prove the same:
 For where the first does hap to be, 725
 The last does *coincidere*.)
Quantum in nobis, have thought good,
 To save th' expence of christian blood,

science in this particular) immediately quashed the motion, by saying, *The power was too great for any man.* (*Mercurius Pragmaticus*, No. 6. 1647. p. 45.) See Ben Jonson's merry account of a High Constable; *Tale of a Tub*, act 3. scene 6.

Ib. — in *curule* wit] Some of the Roman magistrates, as the *Ædile*, *Censor*, &c. were distinguished as holding *curule* offices, from the *sella curulis*, or chair of state, in which they rode. (Ed.) — See an account of the *sella curulis*, *Auli Gellii Noct. Attic.* lib. 3. cap. 18.

v. 718. *From Pharos of authority*] Meaning, that as a justice of the peace, upon the bench, he was mounted above the crowd. For the meaning of the word *Pharos*, be pleased to consult *Collier's Dictionary*, and *Baumgarten's Travels*, *Churchill's Collections*, vol. 1. p. 39. edit. 1732.

v. 720. *Low proletarian tything-men.* The lowest of the people. Aulus Gellius (*Noct. Attic.* lib. 16, cap. 16.) thus explains the word *Proletarius*.—*Qui in Plebe Romana tenuissimi, pauperrimique erant, nec amplius quam mille quingentum æris in censum deferebant: Proletarii appellati sunt.* Vid. *Salmuthi Not. in Panciroll.* par. 2. tit. 10. *de Reb. memorab.* p. 188. *Marcelli dilucidat. in Tit. Liv.* lib. 24. *Gruteri Fax Artium*, tom. 6. par. 2. p. 36.—*Erant Romæ qui generationi liberorum vacabant, et Proletarii dicebantur. Facet. Facetiar. de Hanreitate* 68, p. 482.

Gobelinus Persona Scriptor non Proletarius.

Meibom. Rer. Germanic. Scriptor. tom. 3. p. 48.

And try if we, by mediation
 Of treaty and accommodation, 730
 Can end the quarrel, and compose
 The bloody duel, without blows.
 Are not our liberties, our lives,
 The laws, religion, and our wives,
 Enough at once to lie at stake 735
 For *Cov'nant* and the *Cause's* sake?

v. 729, 730. *And try if we by mediation—Of treaty, &c.*] A gird upon the Parliament for their unreasonable-instructions to their Commissioners, in all the treaties set on foot, in order to defeat them.

v. 736. *For Covenant—*] This was the *Solemn League and Covenant*; which was first framed and taken by the Scottish Parliament, and by them sent to the Parliament of England, in order to unite the two nations more closely in religion. 'Twas received and taken by both Houses, and by the City of London; and ordered to be read in all the churches throughout the kingdom; and every person was bound to give his consent by holding up his hand at the reading of it. See a copy of it, Lord Clarendon's *History of the Rebellion*, vol. 2. p. 287. (Dr. B.) and an encomium upon it by the Presbyterians, *Sir Roger L'Estrange's Dissenters Sayings*, part 1. § 6. p. 18, &c. part 2. § 6. p. 34, &c. *Century of eminent Presbyterian Preachers*, &c. chap. 6. p. 69. 1723. *A Looking-glass for Schismatics*, &c. 1725, chap. 3. p. 86. *Calamy's Sermon before the Lord Mayor, Jan. 14, 1645*, intitled, *The Great Danger of Covenant-refusing, and Covenant-breaking. Impartial Examinat. of Mr. Neal's 3d vol. of the Hist. of the Puritans*, p. 167. *Bp. Patrick's Continuat. of the Friendly Debate*, p. 61. See Dr. Featley's opinion of it, *Mercurius Rusticus*, No. 18. p. 203, 204. *The Iniquity of the Covenant discovered, to a Gentleman desiring Information*, 1643.

Ib.—and the *Cause's* sake.] Sir William Dugdale (*View of the Troubles*, &c. p. 369. *Sanderson's Hist. of King Charles*, p. 638.) informs us, that Mr. Bond preaching at the Savoy, told his auditors from the pulpit, "That they ought to contribute, and pray, and do all they were able to bring in their brethren of Scotland, for settling of *God's Cause*: I say (quoth he) this is *God's Cause*; and if our God hath any *Cause*, this is it; and if this be not *God's Cause*, then *God is no God for me*; but *the Devil is got up into Heaven*." Mr. Calamy, in his speech at Guildhall, 1643. (See *L'Estrange's Dissenter's Sayings*, part 1. p. 35.) says, "I

But in that quarrel dogs and bears,
 As well as we, must venture their's ?
 This feud by Jesuits invented,
 By evil counsel, is fomented ; 740
 There is a Machiavelian plot,
 (Tho' ev'ry *nare olfact* it not)
 A deep design in't to divide
 The well-affected that confide,
 By setting brother against brother, 745
 To claw and curry one another.
 Have we not enemies *plus satis*,
 That *cane et angue pejus* hate us ?
 And shall we turn our fangs and claws
 Upon our own selves, without cause ? 750

may truly say, as the Martyr did, that if I had as many lives as hairs on my head, I would be willing to sacrifice all these lives in *this Cause*."

Which pluck'd down the King, the Church and the Laws,

To set up an Idol, then nick-nam'd The Cause,

Like Bell and the Dragon to gorge their own maws.

The Rump Carbonadoed, a Collection of Loyal Songs, vol. 2. No. 26.

v. 739. *This feud by Jesuits invented.*] As Don Quixote took every occurrence for a romantic adventure, so our Knight took every thing he saw to relate to the differences of state then contested ; it is necessary to carry this in our eye, to discover the beauties of the passage. (Mr. W.) (See an explication of *feud*, and *deadly feud*, *Somner's Treatise of Gavel-kind*, Bp. Kennet's edit. 1726, p. 107.)

v. 741.—*a Machiavelian plot.*] See *Sir Roger L'Estrange's Fable* intitled, *Machiavel Condemned*, part 3. fab. 493. *Boccalini's Advertisements from Parnassus*, cent. 1. advert. 89. edit. 1656. p. 175. and *Scrub's* humorous definition of a *plot*, *Farquhar's Beaux Stratagem*, act 4. p. 60. edit. 1728.

v. 742. *Though every nare olfact it not.*] Though every nose do not smell it. Our Knight in this speech is even more than usually liberal of his pedantic and uncouth phrases. (ED.)

v. 748. *cane et angue pejus*] A proverbial saying, used by Horace, expressive of deadly hostility. (ED.)

That some occult design doth lie
 In bloody *cynarctomachy*,
 Is plain enough to him that knows,
 How saints lead brothers by the nose.

v. 752. In bloody *cynarctomachy*] *Cynarctomachy* signifies nothing in the world but a fight between dogs and bears, though both the learned and ignorant agree, that in such words very great knowledge is contained, and our Knight, as one, or both of those, was of the same opinion. This was not only the Knight's opinion, but that of his party, as is plain from what follows. Extract of a paper, called, *A Perfect Diurnal of some Passages of Parliament, and from other parts of the Kingdom, from Monday, July 24, to Monday 31 of July, 1643, No. 5. Thursday, July 27.* "From Colonel Cromwell there is certain news come he hath taken Stamford, and Burleigh House; a great receptacle for the Newark Cavaliers, for their inroad into Northamptonshire, and parts thereabouts: One thing is certified from those parts, which I cannot omit, and will cause admiration to such as hear it; viz. Did any man imagine, upon the first fomenting of this bloody and unnatural war against the Parliament, that such numbers of English and Irish Papists should be admitted into his Majesty's protection, to be asserters of the Protestant Religion; much less did any think, that *brute and savage beasts* should be fetched from foreign parts, to be a terror to the English Nation, to compel their obedience to the King? and yet we find it true, and are credibly informed, that upon the Queen's coming from Holland, she brought with her besides a company of savage ruffians, a company of *savage bears*; to what purpose you may judge by the sequel; for these bears were left about Newark, and were brought into country towns constantly on the Lord's day to be *baiten*, (such is the religion these here related would settle amongst us) and if any went about but to hinder or but speak against their damnable profanations, they were presently noted as Roundheads and Puritans, and sure to be plundered for it; but some of Colonel Cromwell's forces coming by accident unto Uppingham Town, in Rutland on the Lord's day, found these bears playing there in the usual manner, and in the height of their sport caused them to be seized upon, tied to a tree and shot." (Mr. S. W.)

*We robb'd—
 The whole of food to pamper out the few,
 Excised your wares,
 And tax'd you round, sixpence the pound,
 And massacred your bears.*

I wish myself a pseudo-prophet, 755
 But sure some mischief will come of it ;
 Unless by providential wit,
 Or force, we *averruncate* it.
 For what design, what interest
 Can beast have to encounter beast ? 760

The Rump Utulant, Collect. of Loyal Songs, vol. 2. p. 247. There was an Ordinance of Lords and Commons assembled in Parliament for suppressing of public play-houses, dancing on the ropes, and *Bear-baiting*, (*die Sabbati*, 17 Julii, 1647) and 'twas an article in their instructions to the Major Generals afterwards, in the year 1655, amongst other unlawful sports, (as they called them) to suppress *Bear-baitings*: *Mercurius Politicus* No. 289. p. 53. That probably might be deemed a malignant bear, which was forced upon old Mr. Jones, Vicar of Wellingborough in Northamptonshire, by Lieutenant Grimes a desperate Brownist; which running between his legs took him upon her back, and laying aside the untractableness of her nature grew patient of her burthen: but when the rebels dismounted him, and one of their ringleaders bestrid the bear, she dismounted her rider; and as if she had been robbed of her whelps, did so mangle, rend and tear him with her teeth and paws, that the presumptuous wretch died of his wounds soon after." *Mercurius Rusticus*, No. 9. p. 94.

* v. 758. *Or force, we averruncate*] Another of the same kind, which, though it appear ever so learned and profound, means nothing else but the weeding of corn.

v. 761. *They fight for no espoused cause*] Alluding to the clamours of the rebels, who falsely pretended, that their liberty, property, and privileges were in danger. For this they are justly bantered by a Satyrst of those times (*Sir J. Birkenhead revived*, p. 7.)

*For liberty and privilege,
 Religion and the King,
 We fought, but oh, the golden wedge
 That is the only thing:
 There lies the cream of all the cause;
 Religion is but whig,
 Pure privilege eats up the laws,
 And cries, for King—a fig.*

See their clamours admirably well bantered in *Mr. Cleveland's Character of a London Diurnal, Works*, 1677, p. 111, 112.

They fight for no espoused *Cause*,
 Frail *Privilege*, *Fundamental Laws*,
 Nor for a *thorough Reformation*,
 Nor *Covenant*, nor *Protestation*,
 Nor *Liberty of Consciences*, 765
 Nor Lords and Commons' *Ordinances* ;

v. 762. *Frail privilege*,—] Mr. Warburton is of opinion that *frailed privilege*, that is *broken*, violated, would have been better, since it alludes to the impeachment of the Five Members, which was then thought to be the highest breach of privilege ; and was one of the most professed causes for taking arms.

v. 764. ——— *nor Protestation*] This *Protestation*, with the design and consequences of it, may be seen in *Lord Clarendon's Hist. of the Rebellion*, vol. 1. p. 198 ; and *Mr. Echard (Hist. of England*, vol. 2. p. 232.) observes, "That there was one clause that was looked on as a preservative against any alteration against church government ; but to undeceive all persons as to that clause, the Commons made such an explanation, to shew that the bishops and the church were to receive no real benefit by it." Mr. Allen Blaney, curate of Newington, Surrey, was summoned before the Parliament for preaching against the *Protestation*. *Nelson's Collections*, vol. 2. p. 288.

v. 765. *Nor for free liberty of conscience*] Thus the two first editions read ; the word *free* was left out in 1674, and all the subsequent editions ; and Mr. Warburton thinks for the worse. *Free liberty* being a most beautiful, and satirical periphrasis, for licentiousness, which is the idea the author here intended to give us.

v. 766. *Lords and Commons' Ordinances*] The King being driven from the Parliament, no legal acts of parliament could be made ; therefore, when the Lords and Commons had agreed upon any bill, they published it, and required obedience to it, under the title of, *An ordinance of Lords and Commons*. And sometimes, *An ordinance of Parliament*. (Dr. B.) See these Ordinances proved illegal, by the members of the University of Oxford, in a tract, intitled, *Reasons of the present Judgment of the University of Oxford, concerning the Solemn League and Covenant*, &c. published in the year 1646, p. 46. Mr. Cleveland, speaking of these Ordinances, (*Character of a London Diurnal*) merrily observes, "That an Ordinance is a law still-born ; dropped before quickened with the Royal assent. It is one of the Parliament's *bye-blows* (Acts only being

Nor for the *Church*, nor for *Church-Lands*,
 To get them in their own no hands ;
 Nor *evil Counsellors* to bring
 To justice, that seduce the King ; 770

legitimate) and hath no more sire, than a Spanish jennet, that is be-
 gotten by the wind." See *Walker's Hist. of Independency*, part 1. p. 15.
 edit. 1661.

v. 767, 768. *Nor for the church, nor for church lands, &c.*] The
 way of sequestering, and invading church livings by a committee for that
 purpose, is well known. It was so notoriously unjust and tyrannical, that
 even Lilly, the Sidrophel of this Poem, could not forbear giving the fol-
 lowing remarkable instance: "About this time (1646) says he, the most
 famous mathematician of all Europe, Mr. William Oughtred, parson of
 Aldbury in Surry, was in danger of sequestration by the committee of, or
 for plundered ministers; (*ambidexters* they were.) Several considerable
 articles were deposed, and sworn against him, material enough to have
 sequestered him; but that upon his day of hearing, I applied myself to Sir
 Bulstrode Whitelocke, and all my own friends, who in such numbers ap-
 peared in his behalf, that though the chairman, and many other Presby-
 terian members were stiff against him; yet he was cleared by the major
 number: the truth is, he had a considerable parsonage, and that only
 was enough to sequester any moderate judgment; he was also well known
 to affect his Majesty. In these times many worthy ministers lost their
 livings or benefices for not complying with the *Three-penny Directory*.
 Had you seen (O noble Squire) what pitiful idiots were preferred into
 sequestered church benefices, you would have been grieved in your soul;
 but when they came before the *Classis of Divines*, could these simpletons
 only say, they were converted by hearing such a sermon, such a lecture
 of that godly man Hugh Peters, Stephen Marshall, or any of that gang,
 he was presently admitted." *Lilly's Life*, p. 58, 59. (Mr. B.) They
 sequestered the estates of dead men; see an account of the sequestration
 upon Sir William Hunsby's estate after his death; though he never was
 questioned for delinquency during his life. *History of Independency*,
 part 1. p. 128.

v. 769, 770. *Nor evil counsellors to bring—To justice, &c.*] Alluding
 to the unreasonable clamours of the members at Westminster, against
 the King's friends, whom they stiled *evil counsellors*, and ordered a
 Committee, October 1641, to prepare heads for a petition to the King
 against them, (*Nelson's Collections*, vol. 2. p. 510.) which persons they

Nor for the worship of us men,
 Tho' we have done as much for them.
 Th' Ægyptians worshipp'd dogs, and for
 Their faith made internecine war.

marked out as delinquents, with a request previous to the Treaty of Newport, in the Isle of Wight, to have them excepted from pardon; and these were such as were unwilling to give up the Constitution. (See their names, *Impartial Examination of Mr. Neal's 3d vol. of the History of the Puritans*, p. 333, 334, 335.)

v. 773. *Th' Ægyptians worshipp'd dogs*] Anubis, one of their Gods, was figured with a dog's face. See *Montfaucon's Antiquity explained*, vol. 2. part 2. b. 1. p. 197.) The worship of the Egyptians is exposed by Juvenal, *Sat.* 15, lin. 1, &c.

*Quis nescit volusi Bythinice, qualia demens
 Ægyptus portenta colat, Crocodilon adorat
 Pars hæc—*

*How Ægypt, mad with superstition grown,
 Makes Gods of monsters, but too well is known:
 One sect devotion to Nile's serpent pays,
 Others to Ibis that on serpents preys.
 Where Thebes, thy hundred gates lie unrepair'd,
 And where maim'd Memnon's magic harp is heard;
 Where these are mould'ring, let the sots combine
 With pious care a monkey to enshrine:
 Fish-Gods you'll meet with fins and scales o'ergrown,
 Diana's dogs ador'd in ev'ry town,—
 Her dogs have temples, but the Goddess none.
 'Tis mortal sin an onion to devour,
 Each clove of garlick is a sacred power.
 Religious nations sure, and bless'd abodes,
 Where ev'ry orchard is o'er-run with gods?
 To kill is murder, sacrilege to eat
 A kid or lamb, man's flesh is lawful meat.*

Mr. Dryden.

The Egyptians likewise worshipped cats: see an instance of their extreme severity in punishing a noble Roman with death, who killed a cat by mistake, notwithstanding the Egyptian nobility interposed in his behalf. Vid. *Diodori Siculi Rer. Antiqu.* lib. 2. cap. 4. p. 36. *Antiquity explained* by *Montfaucon*, vol. 2. part 2. b. 1. ch. 17. p. 202. See an account of

Others ador'd a rat, and some 775
 For that church suffer'd martyrdom.
 The Indians fought for the truth
 Of th' elephant and monkey's tooth ;

Egyptian Deities, from Athenæus, in *Dr. Lightfoot's Miscellanies*, chap. 55. *Works*, vol. 1. p. 1027. Mr. Purchase gives from Saint Jerome and Ortelius, one remarkable instance : *Crepitus ventris inflati, Pelusiaca religio est.* (*Pilgrims*, vol. 5. book 6. chap. 4. p. 641.)

v. 775. *Others ador'd a rat*—] The ichneumon, the water-rat of the Nile. Diodorus Siculus mentions this. (*Rev. Antiquar.* lib. 2. cap. 4. p. 36. vid. *Voss. de Idolatria*, lib. 3. p. 1131, 1132.) The ichneumon was a great enemy to the asp and crocodile. (Vid. *Diodori Siculi*, id. ib. p. 37. *Plinii Nat. Hist.* lib. 4. cap. 34, 35.) The manner of destroying them is described by Dubartas (*Divine Weeks*, p. 200) in the following manner :

*Thou mak'st the ichneumon, whom the Memphis adore,
 To rid of poysons Nile's manured shore :
 Altho' indeed he doth not conquer them,
 So much by strength, as subtle stratagem.—
 So Pharaoh's rat e'er he begins the fray
 'Gainst the blind aspick, with a cleaving clay
 Upon his coat he wraps an earthen cake,
 Which afterwards the sun's hot beams do bake :
 Arm'd with this plaister, th' aspick he approacheth,
 And in his throat his crooked tooth he broacheth ;
 While the other bootless strives to pierce and prick
 Through the hard temper of his armour thick.
 Yet knowing himself too weak with all his wile
 Alone to match the scaly crocodile,
 He with the wren his ruine doth conspire :
 The wren, who seeing, press'd with sleep's desire,
 Nile's pois'ny pyrate press the slimy shore,
 Suddenly comes, and hopping him before,
 Into his mouth he skips, his teeth he pickles,
 Cleanseth his palate, and his throat so tickles,
 That charm'd with pleasure, the dull serpent gapes
 Wider and wider with his ugly chaps ;
 Then like a shaft the ichneumon instantly
 Into the tyrant's greedy gorge doth fly,
 And feeds upon that glutton, for whose riot
 All Nile's fat margent could scarce furnish diet.*

And many, to defend that faith,
 Fought it out *mordicus* to death. 780
 But no beast ever was so slight,
 For man, as for his God, to fight;
 They have more wit, alas! and know
 Themselves and us better than so.
 But we, we only do infuse 785
 The rage in them like *boutè-feus*;

And Mr. Rollin (*Antient Hist. of the Egyptians*, &c. 2d edit. vol. 1. p. 42) observes, that he is so great an enemy to the crocodile, that he destroys his eggs, but does not eat them. (See more *Chronicor. Eccles. lib. 2. p. 411. Gruteri Fax Artium*, tom. 1. p. 116. *Purchase his Pilgrims*, vol. 5. p. 640. *Montaigne's Essays*, vol. 2. chap. 12. p. 186. *Spectator*, No. 126.) Mice were likewise worshipped in some places; *Mendesi Murem colunt. Not. Select. in Juven. ed. Henninii*, p. 890. *Vid. Charitarii Imagin. Deor. qui ab Antiquis colebantur*, p. 63. *Memoirs of Martin Scriblerus*, book 1. chap. 14. *Scot's Discourse of Devils and Spirits*, chap. 23. *Discovery of Witchcraft*, p. 525.

v. 778. ———— and monkey's tooth] 'Twas worshipped by the people of Malabar and Ceylon. *Malaberes & Cheilonenses πιδναλαδες sunt. Notum è Linchotano Cheilonenses Lusitanis anno 1554. pro solo dente Simiae religiosè abs illis culto, et in monte Adami intercepto, obtulisse 700000 Ducatorum. Spicileg. Hen. Christoph. Hennin. ad Sat. 15 Juvenal p. 667. See Linscoten's Voyages*, chap. 44. p. 81. printed by J. Wolf, *Le Blanc's Travels*. * "When it was burnt at the instance of the priests, as soon as the fire was kindled, all the people present were not able to endure the horrible stink that came from it, as if the fire had been made of the same ingredients, with which seamen used to compose that kind of granados which they call stinkards." See an account of a law-suit between a couple of convents for a human tooth found in a catacomb, each of them pretending that it belonged to a saint who was of their order: *Tatler*, No. 129.

v. 780. *Fought it out mordicus to death*] *Vid. Stephani Thesaur. Linguae Latinae, sub voce Mordicus*. When Cateshy advised King Richard the Third to fly and save his life, (see *Shakespear's King Richard the Third*, act 5. sc. the last) he answered,

*Slave, I have set my life upon a cast,
 And I will stand the hazard of the die.*

'Tis our example that instils
 In them th' infection of our ills.
 For, as some late philosophers
 Have well observ'd, beasts that converse 790
 With man take after him, as hogs
 Get pigs all th' year, and bitches dogs.
 Just so, by our example, cattle
 Learn to give one another battle.
 We read, in Nero's time, the Heathen, 795
 When they destroy'd the Christian brethren,
 They sew'd them in the skins of bears,
 And then set dogs about their ears;
 From whence, no doubt, th' invention came
 Of this lewd antichristian game. 800

v. 786. —*like boutè-feus*] * *Boute-feus* is a French word, and therefore it were uncivil to suppose any English person (especially of quality) ignorant of it, or so ill-bred as to need any exposition.

v. 797. *They sew'd them in the skins of bears, &c.*] This is confirmed by Tacitus, (*Annal.* lib. 15. p. 168. *Lugd. Batav.* 1589.) *Et pereuntibus addita ludibria, ut Ferarum tergis contexti, laniatu Canum interirent.* In this he was imitated by Bazilowitz, the Great Duke (or rather tyrant) of Muscovy, who used to punish his nobility who offended him in this manner; covering them with bear's skins, and baiting them with fierce English mastiffs. (*Rerum Muscovitic. Comment. à Sigismundo.* 1600. pag. 196.)

v. 800. *Of this lewd antichristian game*] Alluding probably to *Pryn's Histrio-mastix*, (p. 556 and 583.) who has endeavoured to prove it such, from the sixty-first canon of the sixth Council of Constantinople, which he has thus translated: "Those ought also to be subject to six years excommunication, who carry about bears, or such like creatures for sport, to the hurt of simple people." Our Knight was not the only stickler in those times against bear-baiting. Colonel Pride, a foundling and drayman, was likewise a hero in these kind of exploits; as we learn from a ballad upon him; which having described his zeal against cock-fighting, goes on thus:

To this quoth Ralpho,—Verily
 The point seems very plain to me ;
 It is an antichristian game,
 Unlawful both in thing and name.
 First for the name,—the word *bear baiting* 805
 Is carnal, and of man's creating ;
 For certainly there's no such word
 In all the Scripture on record ;

*But flush'd with these spoils, the next of his toils
 Was to fall with wild-beasts by the ears ;
 To the bearward he goeth, and then open'd his mouth,
 And said, Oh ! are you there with your bears ?
 The crime of the bears was, they were cavaliers,
 And had formerly fought for the King ;
 And had pull'd by the burrs the round-headed curs,
 That they made their ears to ring.*

(*Collection of Loyal Songs*, reprinted 1731, vol. 1. p. 184.) Indeed, the rebels seemed enemies to all kinds of public diversions, if we may believe a merry cavalier, who triumphs, at the approach of a free Parliament, in the following words.

*A hound and a hawk no longer
 Shall be tokens of disaffection ;
 A cock-fight shall cease
 To be breach of the peace ;
 And a horse-race an insurrection.*

v. 806. *carnal, and of man's creating.*] This is a banter upon the Members of the Assembly of Divines, who in their note upon *Genesis*, chap. 1. ver. 1. libel the King for creating of honours. (See *Butler's Spurious Remains*, p. 226.)

v. 807, 808. *For certainly there's no such word—In all the Scripture on record*] “ The Disciplinarians held, that the scripture of God is in such sort the rule of human actions, that simply, whatever we do, and are not by it directed thereto, the same is sin.” *Hooker's Ecclesiastical Polity*, book 2. §. 2. Of this stamp were the French Huguenots mentioned by Montlue, who were so nicely scrupulous, that they made a conscience of paying their landlords their rents, unless they could shew a text for it (*L'Estrange's Fables*, part 2. fab. 26.) In a tract printed in those times,

Therefore unlawful, and a sin,
 And so is (secondly) the thing ; 810
 A vile assembly 'tis, that can
 No more be prov'd by Scripture, than

intituled, *Accommodation discommended, as incommodious to the Commonwealth*, p. 3. are the following words ; " First, *Accommodation* is not the language of Canaan, and therefore it cannot conduce to the peace of Jerusalem. Secondly, It is no *Scripture-word* ; now, to villify the ordinances which are in Scripture, and to set up *Accommodation*, which is not in Scripture—no not so much as in the Apochrypha, is to relinquish the word, and follow the inventions of man, which is plain Popery." Mr. Cowley, in his tract, intitled, *A Puritan and Papist*, published at the time (and reprinted 1681-2, p. 6.), exposes them for their folly in this respect :

*What mighty sums have ye squeez'd out o' th' City,
 Enough to make them poor, and something witty ;
 Excise, Loan, Contributions, Poll-monies,
 Bribes, Plunder, and such Parliament priv'leges ;
 Are words which ye ne'er learn'd in holy writ,
 'Till the Spirit and your Synod mended it.*

v. 811. *A vile assembly 'tis, &c.*] Meaning the Assembly of Divines, composed chiefly of Presbyterians ; for pretending that their form of church government, by *Classical, Provincial, and National Assemblies*, was founded on the authority of the Scripture, when no such words as *Classical, &c.* are to be met with there. (Dr. B.) Sir John Birkenhead, (see *Assembly-man*, p. 22.) speaks of them as follows : " Weigh him single, and he has the pride of three tyrants, the forehead of six gaolers, and the fraud of six brokers ; and take them in the bunch, and their whole assembly are a club of hypocrites, where six dozen of schismatics spend two hours for four shillings apiece." What opinion the learned Mr. Selden had of them, appears from the following account : " The House of Parliament once making a question, whether they had best admit Bishop Usher to the Assembly of Divines ? he said, they had as good enquire, whether they had best admit Inigo Jones, the King's architect, to the company of mouse-trap makers." *Append. ad. Libr. Nigr. Scaccarii per Th. Hearne*, vol. 2. p. 594. See the *Noble Historian's* character of them, *Hist. of the Rebellion*, vol. 1. p. 414. Mr. Milton's, in the *Impartial Examination of Mr. Neale's 2d vol. of the History of the Puritans*, p. 380. and the opinion of Dr. Gregory Williams, Lord Bishop of Ossory, *Century of eminent Presbyterian Preachers*, Pref. p. 3. 4. and Mr. Whitelock's in his *Memorials*, p. 71.

Provincial, classic, national,
Mere human-creature cobwebs all.

Thirdly,—it is idolatrous ; 815

For when men run a whoring thus

With their inventions, whatsoe'er

The thing be, whether dog or bear,

It is idolatrous and pagan,

No less than worshipping of Dagon. 820

Quoth Hudibras,—I smell a rat ;

Ralpho, thou dost prevaricate ;

For though the *thesis* which thou lay'st

Be true *ad amussim*, as thou say'st ;

(For that bear-baiting should appear 825

Jure divino lawfuller

Than Synods are, thou dost deny,

Totidem verbis ; so do I :)

Yet there's a fallacy in this ;

For if by sly *homæosis*, 830

Tussis pro crepitu, an art

Under a cough to slur a fart,

v. 816, 817. *For when men run a whoring thus—With their inventions, &c.*] See *Psalm* 106, 38.

v. 820. —*worshipping of Dagon*] See 1 *Maccab.* x. 84. xi. 4.

v. 821. *Quoth Hudibras, I smell a rat.*] See *Don Quixote*, vol. 2. chap. 10. p. 131.

v. 824. *ad amussim.*] Exactly. Vid. *Erasmii Adag.* chil. 1. cent. 5. prov. 96.

v. 830. —*homæosis*] An explanation of a thing, by something resembling it.

v. 831, 832. *Tussis pro crepitu, an art, &c.*] These two lines left out in the editions 1674, 1684, 1689, 1700, and restored 1704. See *Ray's Proverbs*, 2d edit. p. 179.

Thou woud'st sophistically imply,
Both are unlawful, I deny.

And I (quoth Ralpho) do not doubt, 835
But bear-baiting may be made out
In gospel-times, as lawful as is
Provincial, or Parochial Classis;
And that both are so near of kin,
And like in all, as well as sin, 840
That put 'em in a bag, and shake 'em,
Yourself o' th' sudden wou'd mistake 'em,
And not know which is which, unless
You measure by their wickedness;
For 'tis not hard t' imagine whether 845
O' th' two is worst, tho' I name neither.

Quoth Hudibras,—Thou offer'st much,
But art not able to keep touch.
Mira de lente, as 'tis i' th' adage,
Id est, to make a leek a cabbage; 850
Thou wilt at best but *suck a bull*,
Or shear swine,—*all cry and no wool*;

v. 849. *Mira de lente*, as 'tis i' th' adage,—*Id est*, to make a leek a cabbage] *Rodolphus Agricola, Vir immortalitate dignus, libro Dialectices tertio, testatur apud Græcos proverbio dici solere, egregia de lente, quoties res humilis et pusilla magnis laudibus attolleretur: perinde quasi lentem, minutum, ac vile legumen splendidis encomiis efferas: Opinor Græcis efferrî hunc in modum, Δεινὰ περί φαυλῆς.*

Erasmî Adag. Chil. 4. Cent. 5. Prov. 30.

v. 851. *Thou wilt at best but suck a bull.*] Alluding to that proverbial saying; *As wise as the Waltham calf, that went nine miles to suck a bull.* The Cynic said of two impertinent disputants, (see *Spectator*, No. 138) "The one of these fellows is milking a ram, and the other holds the pail." This and the following line thus altered 1674:

For what can Synods have at all,
 With bears that's analogical?
 Or what relation has debating 855
 Of church-affairs, with bear-baiting?
 A just comparison still is
 Of things *ejusdem generis*;
 And then what *genus* rightly doth
 Include and comprehend them both; 860
 If animal,—both of us may
 As justly pass for bears as they;
 For we are animals no less,
 Although of diff'rent specieses.
 But, Ralpho, this is no fit place, 865
 Nor time to argue out the case;
 For now the field is not far off,
 Where we must give the world a proof
 Of deeds, not words, and such as suit
 Another manner of dispute: 870

*Thou can'st at best but overstrain
 A paradox, and thy own brain.*

Thus they continued in the editions 1684, 1689, 1700; restored in 1704, in the following blundering manner, *Thou'lt be at best but such a bull, &c.* and the blunder continued, I believe, in all the editions to this time.

v. 852. *Or shear swine,—all cry and no wool.*] “Now that ever a wise woman should see her master come to this, to run a *wool-gathering*: I would it were so well; but the wool that we shall have, is as much as the devil (God bless us) got, when *he shore a hog*, (*Don Quixote*, vol. 3. chap. 13, p. 116, *Gayton's Notes*, book 1, chap. 5, p. 17.)

v. 854. ——— *analogical*] i. e. proportional.

v. 860. *Include, &c.*] In the two first editions of 1663.

Comprehend them inclusive both;

v. 862. *As likely—*] In the two first editions.

v. 864. *Although of different specieses*] *Specieses* in the earliest editions, but we might read *species* without injury to the metre. (Ed.)

A controversy that affords
 Actions for arguments, not words ;
 Which we must manage at a rate
 Of prow'ss and conduct adequate
 To what our place and fame doth promise, 875
 And all the godly expect from us.
 Nor shall they be deceiv'd, unless
 We're slurr'd and outed by success ;

v. 871, 873. *A controversy that affords—Actions for arguments, not words:]* Alluding to the character of Drances in *Virgil's Æneid*, lib. 11. 338, 339.

———— *Lingua melior, sed frigida bello*
Dextera—

Such persons may, in the style of the writer of *The famous History of Guy Earl of Warwick*, cant. 4. be called “ Good proper fellows of their tongues, and tall.”

v. 876. *all the godly, &c.]* The Presbyterians and Sectaries of those times called themselves the *Godly*, and all that were for the Church and King the *Ungodly*; though they themselves were a pack of the most sanctified knaves that ever lived upon earth; and 'twas the observation of Harry Martin, (*L'Estrange's Fables*, part 2. moral to Fab. 87.) “ That one godly knave was worth fifty errant knaves, and in proof, he offered to be judged by the four Evangelists.” *Rebel*: “ I laugh to think how when I counterfeit a whining passion, and talk of God and goodness, walk with a sad and mortified countenance, how I am admired among the brethren, and stiled a man of God.” *Committee-man Curried*, by Sam. Sheppard, act 3. p. 9. 1674. *Royal Library, Cambridge*. They acted very much like that consummate hypocrite, Richard Duke of Gloucester, in whose mouth Shakespear (see *Richard the Third*, act 1. vol. 5. p. 422.) puts the following words:

But then I sigh, and with a piece of Scripture,
Tell them, that God bids us do good for evil:
And thus I cloke my naked villainy,
With old odd ends stolen forth of holy writ,
And seem a saint when most I play the devil.

Mr. Cowley (see *Cutter of Coleman-street*, act 1. sc. 2.) describes them in the character of Barebottle, the soap-boiler; “ He was a very rogue, that's the truth on it, in the business between man and man; but as to *Godward*, he was always accounted an upright man, and very devout.” (See the *Fable of the Hypocrite*, *L'Estrange*, vol. 1. *Fable 497*.)

Success, the mark no mortal wit,
 Or surest hand, can always hit ; 880
 For whatsoe'er we perpetrate,
 We do but row, w'are steer'd by fate,
 Which in success oft' disinherits,
 For spurious causes, noblest merits.
 Great actions are not always true sons 885
 Of great and mighty resolutions ;
 Nor do the bold'st attempts bring forth
 Events still equal to their worth ;
 But sometimes fail, and in their stead
 Fortune and cowardice succeed. 890

v. 882. — *w'are steer'd by fate,*] The Presbyterians in those days were exceeding zealous for the doctrine of predestination; and of opinion, that all things must happen as was decreed or fated. (Dr. B.) The Author of *A Tale of a Tub*, (p. 199.) speaking of Jack (the Calvinist, or Presbyterian), says, "He would shut his eyes as he walked along the streets, and if he happened to bounce his head against a post, or fall into the kennel (as he seldom failed to do one or both), he would tell the gibing 'prentices that looked on, that he submitted with entire resignation as to a trip or a blow of fate, with which he found, by long experience, how vain it was either to wrestle or cuff; and whoever durst undertake to do either, would be sure to come off with a swinging fall, or a bloody nose: It was ordained (said he) some few days before the Creation, that my nose and this very post should have a rencounter, and therefore Providence thought fit to send us both into the world in the same age, and to make us countrymen and fellow-citizens. Now had my eyes been open, it is very likely the business had been a great deal worse; for how many a confounded slip is daily got by man, with all his foresight about him." Of this opinion was that *Lay-elderly* coachman, (see *L'Estrange's Fables*, vol. 2. fab. 276.) who, as a person of honour was following his bowl upon a cast, and crying *Rub, rub, rub*, to it, crossed the green upon him, with these words in his mouth: *My Lord, leave that to God*. See *Spectator*, No. 142. and an account of the stoical interpretation of Fate, *Ægidii Menagii Observat. in Diogenem Laertium*, lib. 7. segm. 150. p. 321.

Yet we have no great cause to doubt,
 Our actions still have borne us out ;
 Which tho' th'are known to be so ample,
 We need not copy from example ;
 We're not the only person durst 895
 Attempt this province, nor the first.
 In northern clime a val'rous Knight
 Did whilom kill his bear in fight,
 And wound a fidler ; we have both
 Of these the objects of our wroth, 900
 And equal fame and glory from
 Th' attempt, or victory to come.
 'Tis sung, there is a valiant Mamaluke
 In foreign land, yclep'd ———

v. 897, 898. *In northern clime a val'rous Knight—Did whilom kill his bear in fight, &c.*] Whether this is true history, or fiction, I really cannot tell, though in both romance and history there are instances of Knights killing of bears. See the *History of Fortunatus*, (who killed a wild bear) chap. 8. *Vulgaria*, vol. 3. No. 3. *Biblioth. Pepysian. Amadis of Greece, or the Knight of the Burning Sword*, chap. 2. p. 2, 3, 4to. *English Lovers, a Romance*, 1662, part 2. b. 2. p. 170. and *Robinson Crusoe*. An account of the remarkable defeat of a wild bear in the presence of Basilides (Basilowitz), Tyrant of Muscovy, (*Rev. Muscoviticar. Comment. Sigismundi*, &c. 1600, p. 318.) and a later instance of the King of Sweden's hunting and killing wild bears with only a forked-stick in his hand; *Military Hist. of Charles XII. King of Sweden*, by *Gustavus Adlerfeld*, 1740, vol. 1. p. 21.

v. 903. ——— *Mamaluke*.] * *Mamaluke*; the name of the militia of the Sultans of Ægypt; it signified a servant or soldier; they were commonly captives taken from amongst the Christians, and instructed in military discipline, and did not marry: their power was great, for, besides that the Sultans were chosen out of their body, they disposed of the most important offices of the kingdom; they were formidable about two hundred years, till at last Selim, Sultan of the Turks, routed them, and killed their Sultan, near Aleppo, 1516, and so put an end to the empire

To whom we have been oft compar'd 905
 For person, parts, address, and beard;
 Both equally reputed stout,
 And in the same cause both have fought;

of the Mamalukes, which had lasted two hundred and sixty-seven years. *Paulus Jovius*, &c. (See *Baumgarten's Travels*, *Churchill's Voyages*, &c. vol. 1. p. 407. &c. edit. 1732. *Purchase's Pilgrims*, part 2. lib. 6. p. 841, 842. Ibid. vol. 5. book 6. p. 657, 658. *Fuller's History of the Holy War*, book 2. chap. 40. p. 97. book 4. chap. 19. p. 200. *Sandys's Travels*.)

v. 904. *In foreign land, yelep'd* ———] The writers of the *General Historical Dictionary*, vol. 6. p. 291. imagine, "that the chasm here is to be filled with the words Sir Samuel Luke, because the line before it is of ten syllables, and the measure of the verse generally used in this poem is of eight.

v. 905. *To whom we have been oft' compar'd.*] See Preface, and *Memoirs of the years 1649, 1650*, where a most ludicrous description is given of Sir Samuel Luke's person, in prose and verse. Sir Samuel was governor of Newport Pagnel, in the county of Bucks. In the MS. Collections of my worthy friend the Reverend Dr. Philip Williams, late President of Saint John's College, Cambridge, and now rector of Barrow in Suffolk, vol. 3. No. 62, there is an original letter from Sir Samuel Luke to Mr. Pym, intimating that the Earl of Essex's forces had beat the King's garrison out of Newport, Oct. 29, 1643; and a letter in the same volume (No. 67. *November 2.*), desiring the weekly sum of one thousand pounds, for the garrison of Newport, to be raised in the counties of Bedford, Hertford, and Northampton; and another in vol. 4. No. 3. to Mr. Lenthall the Speaker, giving an account of the state of Newport Pagnel, of which he was then governor: (See *Whitelock's Memorials*, 2d edit. 1732. p. 144. *W. Lilly's History of his Life and Times*, edit. 1715, p. 46) in January 11, 1646, "an order for four thousand five hundred pounds for Sir Samuel Luke, his arrears out of Goldsmith's-hall;" (*Whitelocke*, ibid. p. 234.) and yet, notwithstanding his active behaviour against the King, and his friends at that time, (some remarkable instances of which are upon record, and among the rest, that of his plundering the Duke of Vendosme about February 1642, at Uxbridge, in his return from visiting the King at Oxford, though he had obtained a pass from the Close Committee, that he might be free from any lett or molestation in his journey; *Mercurius Rusticus*, No. 8. p. 87, 88.) I cannot but think, that the writer of Mr. Butler's short Life is mistaken in his observation. "That Sir Samuel Luke, to his dishonour, was an eminent commander under the Usurper

He oft in such attempts as these
 Came off with glory and success ; 910
 Nor will we fail in th' execution,
 For want of equal resolution.
 Honour is like a widow, won
 With brisk attempt, and putting on ;
 With ent'ring manfully, and urging, 915
 Not slow approaches, like a virgin.
 This said, as yerst the Phrygian Knight,
 So ours, with rusty steel did smite
 His Trojan horse, and just as much
 He mended pace upon the touch ; 920

Cromwell." For Sir Samuel Luke, and his father Sir Oliver Luke, are both in the list of the secluded Members who were turned out, or forcibly kept out of the House, to make way for the King's trial and murder.— (See *Rushworth's Collections*, vol. 7. p. 1355. *Walker's History of Independency*, part 1, p. 36, 46. *Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans*, p. 250, &c.)

v. 913. *Honour is like a widow won*] See *Hudibras at Court*, *Butler's Spurious Remains*; *Ray's Proverbs*; and the conditions of marrying widows by the Salique and Saxon Laws. *Stephani Jo. Stephanii* in lib. 5. *Hist. Daniae Saxonis Grammatici*, p. 122. and *Spectator*, No. 566.

v. 917. *This said, as yerst the Phrygian Knight, &c.*] Alluding to Laocoon, who suspecting the treachery of the Grecians, smote their wooden horse with a spear:

— *Equo ne credite, Teucri, &c.*

Virgil. Æn. 2. 48. &c. see *Mr. Dryden's Translation*.

v. 922. — *that hollow beast*] J. Taylor, the Water-Poet, *Works*, p. 3. thus describes the Trojan Horse:

When aged Ganymede carousing nectar,
Did leave the Greeks much matter to repine on;
Until the wooden horse of trusty Sinon
Foal'd a whole litter of mad colts in harness,
As furious as the host of Holofernes.

See *Don Quixote*, vol. 4. chap. 41. p. 394.

But from his empty stomach groan'd,
 Just as that hollow beast did sound,
 And angry answer'd from behind,
 With brandish'd tail and blast of wind.

v. 925, 626. *So have I seen, with curv'd heels,—A Wight bestride a Common-weal, &c.*] Alluding probably to that harmless, inoffensive person Richard Cromwell, who was dispossessed of the government, as Protector, in a small time; which is hinted at by the following *Loyal Songsters*:

*But Nol, a rank rider, gets first in the saddle,
 And made her show tricks, and curvet, and rebound;
 She quickly perceiv'd he rode widdle-waddle,
 And like his coach-horses, threw his highness to ground.
 Then Dick being lame, rode holding by the pummel,
 Not having the wit to get hold of the rein;
 But the jade did so smart at the sight of a Cromwell,
 That poor Dick and his kindred turn'd footmen again.*

A Ballad. Collect. of Loyal Songs, reprinted 1731. vol. 2. p. 231.

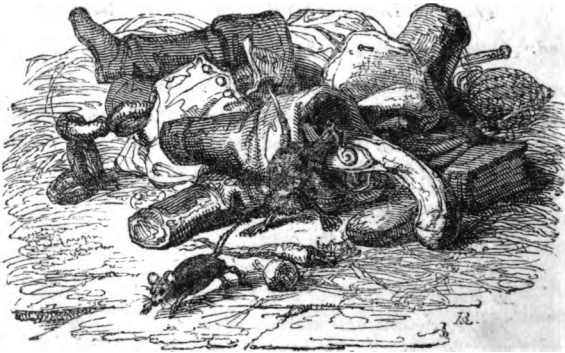
The notes upon this Canto cannot be better concluded, than with a compliment paid to Mr. Butler by a poet, who was the best imitator of the life and spirit of Hudibras. It is a good defence of our Poet, for abruptly breaking the thread of his narration at the end of this Canto.

*But shall we take the Muse abroad,
 To drop her idly on the road?
 And leave our subject in the middle,
 As Butler did his Bear and Fiddle?
 Yet he, consummate master, knew
 When to recede, and where pursue:
 His noble negligences teach
 What other's toils despair to reach;
 He, perfect dancer, climbs the rope,
 And balances your fear and hope:
 If after some distinguish'd leap
 He drops his pole, and seems to slip;
 Straight gath'ring all his active strength,
 He rises higher half his length.
 With wonder you approve his slight,
 And owe your pleasure to your fright;*

So have I seen, with armed heel, 925
A Wight bestride a Common-weal:
While still the more he kick'd and spurr'd,
The less the sullen jade has stirr'd.

*But, like poor Andrew, I advance,
False mimic of my master's dance,
Around the cord a while I sprawl,
And thence, though low, in earnest fall.*

Prior's Alma. Cant. 2. (Mr. B.)



HUDIBRAS.



PART I. CANTO II.

ARGUMENT.

*The catalogue and character
Of th' enemies' best men of war ;
Whom, in a bold harangue, the Knight
Defies, and challenges to fight :
H' encounters Talgol, routs the Bear,
And takes the Fidler prisoner,
Conveys him to enchanted castle,
There shuts him fast in wooden Bastile.*

HUDIBRAS.



CANTO II.

THERE was an ancient sage philosopher,
That had read Alexander Ross over,
And swore the world, as he cou'd prove,
Was made of fighting and of love ;

ARGUMENT, v. 8. *There shuts him fast in wooden Bastile*] In the Stocks ;—the State Prison in France so called. See *History of the Bastile at Paris*, by *Constantine de Renneville*, translated into English, 1715. *Bastile ab Anglis, cum hic dominarentur, ut vulgo creditur, constructa: tamen Ruus scribat Hugonem Aubriorum, Præfectum urbis, id munimentum regnante Carolo V. fecisse, &c. Vid. Zeilleri Topograph. Galliæ, vol. 1. p. 44.*

CANT. v. 1, 2. *There was an ancient sage philosopher,—That had read Alexander Ross over*] This verse runs the same fate with the eleventh of the first Canto, in being censured by Mr. Addison, (*Spectator*, No. 60.) for being more frequently quoted than the finest pieces of wit in the whole ; as he gives no reason why this couplet does not deserve a quotation, so

They never care how many others
 They kill, without regard of mothers,
 Or wives, or children, so they can
 Make up some fierce, dead-doing man, 20
 Composed of many ingredient valours,
 Just like the manhood of nine taylors :
 So a wild Tartar, when he spies
 A man that's handsome, valiant, wise,
 If he can kill him, thinks t'inherit 25
 His wit, his beauty, and his spirit :
 As if just so much he enjoy'd,
 As in another is destroy'd.

superstitious buildings about St. Paul's, and the steeple of that church ; and the greatest part of the church of St. John of Jerusalem, not far from Smithfield ; and the materials employed in the same work. (See *Strype's Memorials of the Reformation*, vol. 2. p. 181. *Echard's History of England*, vol. 1. p. 729.)

v. 20. *Make up some fierce, 'dead-doing man.'*] "Stay thy dead-doing hand," says Nicodemus to Cornelius ; see *Beaumont and Fletcher's Works* folio, 1679, part 2. p. 539.

v. 22. *Just like the manhood of nine taylors*] *Nine taylors*, it is commonly said, make a man. The *Spectator*, (No. 28.) alluding to this saying, observes the impropriety of seeing a taylor at the sign of a lion. See how Sir R. L'Estrange proves a taylor to be no man, from the usual way of interpreting Scripture in those times. (part 1. fab. 494.) Petruchio (see *Shakespeare's Taming the Shrew*, vol. 2. p. 335.) uses his taylor with as much contempt, as if he had really been but the ninth part of a man.

Thou thread, (he says) thou thimble,
Thou yard, three-quarters, half yard, quarter, nail,
Thou flea, thou nit, thou winter cricket thou ;—
Brav'd in mine own house by a shein of thread !
Away, thou rag, thou quantity, thou remnant ;
Or I shall so be-mete thee with thy yard,
As thou shalt think on prating while thou liv'st.

v. 23. *So a wild Tartar, &c.*] The *Spectator* makes the like observation, (No. 126.) "that the wild Tartars are ambitious of destroying a man

For when a giant's slain in fight,
 And mow'd o'erthwart, or cleft downright, 30
 It is a heavy case, no doubt,
 A man should have his brains beat out,
 Because he's tall, and has large stones :
 As men kill beavers for their stones.

of the most extraordinary parts and accomplishments, as thinking, that upon his decease, the same talents, whatsoever post they qualified him for, enter of course into his destroyer."

v. 30. *And mow'd o'erthwart, &c.*] Alluding to romances; and probably to Hector's cutting King Prothenor's body in two, with one stroke of his sword. (See *History of the Destruction of Troy*, b. 3. chap. 12.)

v. 31. *It is a heavy case, no doubt, &c.*] Alluding to the case of many Cavaliers who suffered for their bravery, and amongst the rest to that of the brave Lord Capel, of whom it was observed, (*History of Independency*, part 2. p. 133.) that notwithstanding quarter was granted him, "they durst not let him live."

v. 34. *As men kill beavers for their stones*] *Castor*, which is generally taken for the beaver's stones (though a mistake according to Sir Thomas Browne, see *Vulgar Errors*, book 3. c. 4. and *Philosophical Transactions*, vol. 3. No. 49. p. 993), is from an amphibious animal, not much unlike the English otter; some of it is brought from Hudson's Bay in New England, but the best from Russia; 'tis of great use in many distempers, but more especially in hysteric and hypochondriacal cases. (See the strange effects of an ointment made of it, *Notes upon Creech's Lucretius*, book 6. p. 710.) It was a very antient opinion, that the beaver, to escape the hunter, bit off his testicles; (see *Æsop's* 29th Fable.) To this Juvenal alludes, Sat. 12. l. 34, 35, 36.

imitatus castora, qui se
 Eunuchum ipse fecit, cupiens evadere damno
 Testiculorum; adeo medicatum intelligit inguen.

Just as the beaver, that wise thinking brute,
 Who, when hard hunted on a close pursuit,
 Bites off his stones, the cause of all the strife,
 And pays them down a ransom for his life. Mr. Dryden.

See *Dubartas's Divine Works*, translated by Sylvester, p. 166. *Castor Animal a Castrando Gul. Alvern. Epi. Parisiens*, op. p. 468. edit. Venet. 1591. *Don Quixote*, vol. 1. b. 3, p. 209; but Sir Tho. Browne, (*Vulgar*,

But as for our part, we shall tell 35
 The naked truth of what befel:
 And as an equal friend to both
 The Knight and Bear, but more to troth,
 With neither faction shall take part,
 But give to each his due desert; 40
 And never coin a formal lye on't,
 To make the knight o'ercome the giant.
 This b'ing profest, we've hopes enough,
 And now go on where we left off.

They rode, but authors having not 45
 Determin'd whether pace or trot,
 (That is to say, whether *tollutation*,
 As they do term't, or *succussation*)
 We leave it, and go on, as now
 Suppose they did, no matter how; 50
 Yet some from subtle hints have got
 Mysterious light, it was a trot.
 But let that pass: they now begun
 To spur their living engines on;
 For as whipp'd tops, and bandy'd balls, 55
 The learned hold, are animals:

Errours, book 3. chap. 4.) has fully disproved this opinion, from authors of note, both ancient and modern. See an account of beavers, formerly in Cardiganshire, in the river Tivy, *Drayton's Poly-Olbion*, 6th song, p. 88, 89. See this fable moralized, *Fra Valerii lib. de Sacra Philosophia*, cap. 3. p. 82.

v. 37, 38. *And as an equal friend to both,—The Knight and Bear, but more to troth]* *Amicus Socrates, amicus Plato, sed magis amica Veritas.*

v. 47, 48. *tollutation,—As they do term 't, or succussation]* * *Tollutation* and *succussation*, are only Latin words for ambling and trotting, though I believe both were natural amongst the old Romans; since I never read, they made use of the trammel, or any other art, to pace their horses.

So horses they affirm to be
 Mere engines made by geometry ;
 And were invented first from engines,
 As Indian Britons were from *penguins*. 60

v. 55, 56. *For as whipp'd tops, and bandy'd balls,—The learned hold, are animals*] Those philosophers who held horses to be machines, or engines, might, with no greater absurdity, hold *whipp'd tops* to be animals. (Mr. D.)

v. 58. *Mere engines made by geometry*] Des Cartes, who died in the court of Christina Queen of Sweden anno 1654, (see *Collier's Historical Dictionary*) taught that horses, and other brute animals, had no life in them, but were mere engines moved by certain springs, like clock-work, having neither sense, nor perception of any thing. (Dr. B.) See a confutation of his opinion, *Turkish Spy*, vol. 2. letter 26. vol. 4. book 3. letter 4. vol. 4. book 4. letter 7. vol. 7. book 3. letter 8.

v. 59, 60. *And were invented first from engines,—As Indian Britons were from penguins*] As Des Cartes is the person sneered in the first line, so probably the learned Mr. Selden (with others) may be intended in the second. He tells us (*Notes upon Drayton's Poly-Olbion*, p. 148) "That about the year 1170, Madoc, brother to David ap Owen, Prince of Wales, made a sea voyage to Florida, and by probability, those names of *Capo de Broton* in Norimberg, and *penguin*, in part of the Northern America, for a white rock, and a white-headed bird, according to the British, were relics of this discovery; so that the Welsh may challenge priority of finding that new world before the Spaniard, Genoa, and others mentioned by Lopez, Marinæus, and the rest of that kind." Mr. Butler's meaning seems to be hit off, in the following note communicated to me by an admirable lady, who as she is endued with all the excellencies and perfections of her sex, is well known to the learned world for some useful and valuable tracts she has published, and for her great and uncommon attainments in literature: her name, was I at liberty to mention it, would do great honour to my notes.

"The author's explanation of the last line, which is an illustration of the first, must, I think, be the clue which must lead us to the meaning of these lines. He tells us, that some authors have endeavoured to prove, from the bird called *penguin*, and other Indian words, that the Americans are originally derived from Britons; that is, that there are *Indian Britons*; and agreeable to this, some authors have endeavoured to prove from engines, that horses are mere engines made by geometry. But have

So let them be, and, as I was saying,
 They their live engines ply'd, not staying
 Until they reach'd the fatal champain,
 Which th' enemy did then incamp on :
 The dire Pharsalian plain, where battle 65
 Was to be wag'd 'twixt puissant cattle,
 And fierce auxiliary men,
 That came to aid their bretheren :
 Who now began to take the field,
 As Knight from ridge of steed beheld ; 70
 For as our modern wits behold,
 Mounted a pick-back on the old,

these authors proved their points? Certainly not. Then it follows, that horses, which are mere engines made by geometry, and Indian Britons, are mere creatures of the brain—invented creatures. And if they are only invented creatures, they may well be supposed to be invented from engines, and penguins; from whence these authors had endeavoured, in vain, to prove their existence. Upon the whole I imagine, that in these, and the lines immediately preceding, three sorts of writers are equally bantered by our author; those who hold machines to be animals, those who hold animals to be machines; and those who hold that the Americans are derived from Britons."

Mr. Warburton observes upon these lines, "That the thought is extremely fine, and well exposes the folly of a philosopher, for attempting to establish a principle of great importance in his science, on as slender a foundation as an etymologist advances an historical conjecture."

v. 65. *The dire Pharsalian plain.*] *Pharsalia is a city of Thessaly, famous for the battle won by Julius Cæsar against Pompey the Great, in the neighbouring plains, in the 607th year of Rome, of which read *Lucan's Pharsalia*.

v. 71. *For as our modern wits behold, &c.*] A banter on those modern writers, who held, as Sir William Temple observes, (*Essay on ancient and modern Learning*) "That as to knowledge, the moderns must have more than the ancients, because they have the advantage both of theirs and their own; which is commonly illustrated by a dwarf's standing upon a giant's shoulders, and seeing more or farther than he.

Much further off, much further he,
 Rais'd on his aged beast, cou'd see :
 Yet not sufficient to descry 75
 All postures of the enemy ;
 Wherefore he bids the Squire ride further,
 T' observe their numbers, and their order :
 That, when their motions he had known,
 He might know how to fit his own. 80
 Meanwhile he stopp'd his willing steed,
 To fit himself for martial deed :
 Both kinds of metal he prepar'd,
 Either to give blows, or to ward ;
 Courage and steel, both of great force, 85
 Prepar'd for better, or for worse.
 His death-charg'd pistols he did fit well,
 Drawn out from life-preserving vittle.
 These being prim'd, with force he labour'd
 To free's sword from retentive scabbard : 90
 And after many a painful pluck,
 From rusty durance he bail'd tuck.
 Then shook himself, to see that prow'ss
 In scabbard of his arms sat loose ;

v. 74. *Rais'd on, &c.*] *From off* in the two first editions of 1663.

v. 85, 86. Thus altered, 1674 :

Courage within, and steel without,
To give and to receive a rout.

v. 92. Thus altered 1674, *He clear'd at length the rugged tuck.*

v. 97. *Portending blood, like blazing star*] All apparitions in the air have been vulgarly numbered with prodigies preternatural, (see *Spenser's Prodigies*, 2d edit. p. 182) and comets to be of baleful influence. Such was the blazing comet which appeared when the Emperor Charles V. sickened, increased as his disease increased, and at last shooting its fiery hair point blank against the monastery of St. Justus where he liv'd, in the

And rais'd upon his desp'rate foot, 95
 On stirrup-side he gaz'd about,
 Portending blood, like blazing star,
 The beacon of approaching war.
 Ralpho rode on with no less speed
 Than Hugo in the forest did : 100
 But far more in returning made,
 For now the foe he had survey'd,
 Rang'd, as to him they did appear,
 With van, main battle, wings and rear.

very hour the Emperor died, the comet vanished. (See *Baker's History of the Inquisition*, p. 355.) Richard Corbet, in his verses inscribed to Sir Thomas Aylesbury, on occasion of the *Blazing Star* which appeared before the death of King James's queen, 1618, has the following lines:

— every morning when the star doth rise,
 There is no black for three hours in our eyes;
 But, like a puritan dreamer, towards this light
 All eyes turn upwards, all are zeal and white.
 Hath this same star been th' object of the wonder,
 Of our forefathers? Shall the same come under
 The sentence of our nephews? Write, and send,
 Or else this star a quarrel doth portend.

The ancients were of opinion, that they portended destruction, *Cometas Græci vocant, nostri crinitas horrentes crine sanguineo, et comarum modo in vertice hispida. Diri Cometa quidni? Quia crudelia, atque immania, famem, bella, clades, cædes, morbos, eversiones urbium, regionum vastitates, hominum interitus portendere creduntur, &c. Plinii Nat. Hist. lib. 11. cap. 25. vid. Plura. Henrici Meibomii Not. in Witichind. Annal. Saxon. Rer. Germanic. tom. 1. p. 691. Jo. Majoris Hist. Majoris Britanniae. lib. 2. folio 27. Turkish Spy, vol. 6. b. 3. letter 15. vol. 8. b. 4. letter 6. id. ib. letter viii. Keil's Astronomical Lectures, 17. de Cometis. But this opinion is bantered by Dr. Harris, *Astronomical Dialogues*, 2d edit. p. 138. See an account of the several blazing stars and comets that have appeared in these kingdoms, in *Stow's Annals*, *passim*; *Chronicon Saxonicum*, by the present Lord Bishop of London; *Dr. Harris's Astronomical Dialogues*, p. 141. *vid. etiam historiam cometarum ab anno mundi 3483, ad anno Christi 1618. Alstedii Thesaur. Chronologic. edit. 1628. p. 484. ad. 493 inclusive.**

I' th' head of all this warlike rabble 105
 Crowdero march'd, expert and able.
 Instead of trumpet and of drum,
 That makes the warrior's stomach come,

v. 99. 100. *Ralpho rode on with no less speed,—Than Hugo in the forest did*] Thus altered in the edition of 1674.

*The squire advanc'd with greater speed,
 Than could b' expected from his steed.*

Restored in 1704. This Hugo was scout-master to Gondibert; when he and his party of hunters were in danger of an ambuscade, from Oswald and his forces he sent little Hugo to reconnoitre the enemy. (See *Sir W. Davenant's Gondibert*, 4to edit. b. 1. canto 2. s. 66, 67.)

S. 66.

*The duke this falling storm does now discern,
 Bids little Hugo fly, but 'tis to view
 The foe, and timely their first count'nance learn,
 Whilst firm he in a square his hunters drew.*

S. 67.

*And Hugo soon, light as his courser's heels,
 Was in their faces, troublesome as wind,
 And like to it, so wingedly he wheels,
 No one could catch what all with trouble find, &c.*

(See Sir John Falstaff's answer to Prince John of Lancaster, Second Part of Henry 4th. *Shakespear's Works*, vol. 3. p. 509.) Sir William Davenant might probably borrow this thought of Hugo's swiftness from Titinius's answer to Cassius, (*Shakespear's Julius Caesar*, act 5. vol. 6. p. 20.) who orders him to view the enemy.

v. 101, 102. *But with a great deal more return'd,—For now the foe he had discern'd*] In the two first editions of 1663.

v. 105. *I th' head of all this warlike rabble*] See the description of Oswald's warriors, *Gondibert*, book 1. canto 2. s. 70 to 76 inclusive.

v. 106. *Crowdero march'd, expert and able*] So called from *crowde*, a fiddle. This was one Jackson, a milliner, who lived in the New Exchange in the Strand; he had formerly been in the service of the Roundheads, and had lost a leg in it; this brought him to decay, so that he was obliged to scrape upon a fiddle from one alehouse to another for his bread. Mr. Butler very judiciously places him at the head of his catalogue; for country diversions are generally attended with a fidler, or bag-piper: I

Whose noise whets valour sharp, like beer
 By thunder turn'd to vinegar ; 110
 (For if a trumpet sound, or drum beat,
 Who has not a month's mind to combat?)
 A squeaking engine he apply'd
 Unto his neck, on north-east side,
 Just where the hangman does dispose, 115
 To special friends, the knot of noose :
 For 'tis great grace, when statesmen straight
 Dispatch a friend, let others wait.
 His warped ear hung o'er the strings,
 Which was but souse to chitterlings : 120
 For guts, some write, e're they are sodden,
 Are fit for musick, or for pudden :
 From whence men borrow ev'ry kind
 Of minstrelsy, by string or wind.

would observe in this place that we have the exact characters of the usual attendants at a bear-baiting, fully drawn, and a catalogue of warriors conformable to the practice of epic poets. (Mr. B.)

v. 113, 114. *A squeaking engine he apply'd,—Unto his neck on north-east side*] Why the north-east side? Do fiddlers always, or most generally stand, or sit according to the points of the compass, so as to answer this description? no, surely. I lately heard an ingenious explication of this passage, taken from the position of a body when it is buried, which being always the head to the west, and the feet to the east, consequently the left side of the neck, that part where the fiddle is usually placed, must be due north-east. (Mr. B.) Perhaps the fiddler and company were marching towards the east, which would occasion the same position of the fiddle.

v. 115, 116. *Just where the hangman does dispose,—To special friends the knot of noose*] The noose, I am told, is always placed under the left ear.

v. 123, 124. *From whence men borrow ev'ry kind,—Of minstrelsy, by string or wind*] This thought probably was borrowed from the following words of an humorous writer; *Sed hic maxime ardua a Willichio movetur*

His grisly beard was long and thick, 125
 With which he strung his fiddle-stick :
 For he to horse-tail scorn'd to owe,
 For what on his own chin did grow.

*quæstio, an in his crepitibus possit esse musica ? ad quam secundum illum magistraliter, et resolute respondemus ; esse in diphongis maxime non quidem eam quæ fit voce per ejus instrumenta aut impulsu rei cujuspiam sonora, ut fit in chordis citharæ, vel testudinis, vel psalterii ; sed quæ fit spiritu, sicuti per tubam et tibiā redditur. Quapropter hic non est harmonica, vel Poëma sed organica musica : in quâ ut in aliis, leges componendi et canendi non difficulter, exagitare et consarcinari possent ; ita ut acuti et puellares primo loco, post illas mediæ vel civiles, aniles aut vetulares : ultimo graves vel viriles rusticorum statuerentur, non secus ac Diatonico canendi genere per Pythagoream dimensionem dispositum est. Vid. Facet. Facetiar.—Fascic. Nov. 1657. De Peditu, s. 29. p. 30. In musicorum gratiam, quaeritur, quot sint genera crepituum secundum differentiam soni ? Resp. 62. Nam sicuti Cardanus ostendit, pedes quatuor modis simplicibus crepitum format ; acutum, gravem, reflexum et liberum ; ex quibus compositis fiunt modi 58, quibus additis quatuor simplicibus, erunt ex prolationis differentiâ 62. crepituum genera. Qui volet computet. id. ib. p. 42. The merry author of a tract, entitled *The Benefit of Farting explained*, p. 11, has improved this whimsical opinion, by observing “ That Dr. Blow, in his treatise of the *Fundamentals of Musick*, asserts, that the first discovery of harmony was owing to an observation of persons of different sizes sounding different notes in musick by farting. For while one farted in b-fa-bimi, another was observed to answer in f-faut, and make that agreeable concord called a fifth ; whence the musical part had the name of *bum-fiddle* ; and the first invention of the *double curtail*, was owing to this observation. By this rule it would be an easy matter to form a farting concert, by ranging persons of different sizes in order, as you would a ring of bells, or set of organ-pipes ; which entertainment would prove much more diverting round a tea-table, than the usual one of scandal ; since the sweetest musick is allowed to proceed from the guts. Then that lady will be reckoned the most agreeable in conversation, who is the readiest at *reportee* ; and to have a good report behind her back, would be allowed a strong argument of her merit.” Vives makes mention of a person in his time who could fart in tune. *Montaigne’s Essays*, book 1. chap. 20. p. 120. edit. 1711. And I have heard of a master upon the flute, who upon concluding a tune, generally sounded an octave with his backside. See *Spectator’s Dissertation upon the Cat Call*, No. 361.*

Chiron, the four-legg'd bard, had both
 A beard and tail of his own growth ; 130
 And yet by authors 'tis averr'd,
 He made use only of his beard.
 In Staffordshire, where virtuous worth
 Does raise the minstrelsy, not birth ;
 Where bulls do chuse the boldest king, 135
 And ruler, o'er the men of string ;
 (As once in Persia, 'tis said,
 Kings were proclaim'd by a horse that neigh'd)

v. 129. *Chiron, the four-legg'd bard*] *Chiron, a centaur, son to Saturn and Phillyris, living in the mountains, where being much given to hunting, he became very knowing in the virtues of plants, and one of the most famous physicians of his time. He imparted his skill to Æsculapius, and was afterwards Apollo's governor, until being wounded by Hercules, and desiring to die, Jupiter placed him in heaven, where he forms the sign of Sagittarius, or the Archer." Vid. *Diodori Siculi Rer. Antiquar.* lib. 5. p. 107. *Alstedii Thesaur. Chron.* p. 255.

v. 134. *Does raise the minstrelsy*] See *Dr. Plot's Staffordshire*, p. 436, for the whole ceremony, and an account of the charter for incorporating the minstrels ; *Manley's Interpreter* ; see more *Spelman's Glossarium*, edit. 1664, p. 412 : *The Rhime of Sir Thopas, Chaucer's Works*, folio 67 ; *Chaucer's Manciple's Tale*, folio 84. Minstrels were not held in so high esteem in all ages and places ; for by 4 *Hen. 4. chap. 27*, it is enacted, that to eschew many diseases and mischiefs which have happened before thistime in the land of Wales, by many waslers, rhymers, minstrels, and other vagabonds ; it is ordained, that no master rhymers, minstrel, nor vagabond, be in any wise sustained in the land of Wales. *Pryn's Histrio-Mastix*, part 1. p. 493.

v. 137. *As once in Persia 'tis said,—Kings were proclaim'd by a horse that neigh'd*] Darius was declared king of Persia in this manner, as is related by Herodotus, (lib. 3.) and from him by Dean Prideaux (*Connex* sub. ann. 521.) "Seven princes (of whom Darius was one) having slain the usurper of the crown of Persia, entered into consultation among themselves about settling of the government, and agreed, that the monarchy should be continued in the same manner as it had been established

He, bravely vent'ring at a crown,
 By chance of war, was beaten down, 140
 And wounded sore: his leg then broke,
 Had got a deputy of oak :
 For when a shin in fight is cropt,
 The knee with one of timber's propt,
 Esteem'd more honourable than t' other, 145
 And takes place, though the younger brother.

by Cyrus; and that for the determining which of them should be the monarch, they should meet on horseback the next morning, against the rising of the sun, at a place appointed for that purpose, and that he whose horse should first neigh should be king. The groom of Darius being informed of what was agreed on, made use of a device which secured the crown to his master; for the night before, having tied a mare to the place where they were the next morning to meet, he brought Darius's horse thither, and put him to cover the mare; and therefore as soon as the princes came thither at the time appointed, Darius's horse at the sight of the place remembering the mare, ran thither, and neighed; whereon he was forthwith saluted king by the rest, and accordingly placed on the throne."

v. 142. *A deputy of oak*] See *Pinkethman's Jest*s, p. 98, and *Joe Miller's*. I have heard of a brave sea officer, who having lost a leg and an arm in the service, once ordered the ostler upon his travels to unbuckle his leg, which he did; then he bid him unscrew his arm, which was made of steel, which he did, but seemingly surprized: which the officer perceiving, he bid him unscrew his neck; at which the ostler scoured off, taking him for the devil. See the bravery of one of Montrose's soldiers upon losing a leg in the battle of Aberdeen, 1644. *Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans*, p. 80.

v. 146. *And takes place, though the younger brother*] Alluding to the awkward step a man with a wooden leg makes in walking, who always sets it first. (Mr. W.)

v. 147. *Next march'd brave Orsin*] *Next follow'd*, in the two first editions of 1663. Joshua Gosling, who kept bears at Paris Garden, in Southwark. however, says Sir Roger, he stood hard and fast for the Rump Parliament. (Mr. B.) See an account of Orson, the bearward, in *Ben Jonson's Masque of Augurs*.

Next march'd brave Orsin, famous for
 Wise conduct, and success in war ;
 A skilful leader, stout, severe,
 Now marshal to the champion bear. 150
 With truncheon tipp'd with iron head,
 The warrior to the lists he led ;
 With solemn march, and stately pace,
 But far more grave and solemn face :
 Grave as the Emperor of Pegu, 155
 Or Spanish potentate Don Diego.
 This leader was of knowledge great,
 Either for charge, or for retreat.
 He knew when to fall on pell-mell,
 To fall back and retreat as well : 160
 So lawyers, lest the Bear defendant,
 And plaintiff Dog, shou'd make an end on't,
 Do stave and tail with *writs of error*,
Reverse of judgment, and *demurrer*,
 To let them breathe a while, and then 165
 Cry whoop, and set them on again.
 As Romulus a wolf did rear,
 So he was dry-nurs'd by a bear,

v. 155. *Grave as the Emperor of Pegu*] See *Purchase his Pilgrims*, vol. 5. b. 5. chap. 4. *Mandelo's and Olearius's Travels*.

v. 156. *Or Spanish potentate Don Diego*] See an account of Spanish gravity, *Lady's Travels into Spain*, part 1. p. 144, 166, 5th edit.

v. 159, 160. Thus altered in the edition of 1674 :

Knew when t' engage his bear pell-mell,

And when to bring him off as well.

Pell-mell, i. e. confusedly, without order. *Fr.* of *pelle*, locks of wool, and *mêle*, mixed together.

v. 167. *As Romulus a wolf did rear*] "Romulus and Rhemus were said to have been nursed by a wolf; Telephus, the son of Hercules, by a

That fed him with the purchas'd prey
 Of many a fierce and bloody fray; 170
 Bred up, where discipline most rare is,
 In military Garden Paris.
 For soldiers heretofore did grow
 In gardens, just as weeds do now;
 Until some splay-foot politicians 175
 T' Apollo offer'd up petitions,
 For licensing a new invention
 Th' 'ad found out of an antique engine,

hind; Peleus, the son of Neptune, by a mare; and Ægisthus by a goat: not that they had actually sucked such creatures, as some simpletons have imagined, but their nurses had been of such a nature and temper, and infused such into them." *Spectator*, No. 246.

v. 168. *So he was dry-nurs'd by a bear*] i. e. maintained by the diversion which his bear afforded the rabble. (Mr. W.) He might likewise have the romantic story of Orson's being suckled by a bear in view. (See *History of Valentine and Orson*, chap. 4.) Mr. Mottraye (in his *Voyages and Travels*, vol. 3. 1722. p. 203.) gives some remarkable instances of children exposed by their unnatural parents, that were nursed by bears, and walked on their hands and feet, and roared like them, and fled the sight of men.

v. 172. *In military Garden Paris*] In Southwark, so called from its possessor: it was the place where bears were formerly baited. See *John Field's Declaration of God's Judgment at Paris Garden*, and *Mr. Stubbs's Anatomy of Abuses against Bear-baiting*, p. 133, 134, 135. *Pryn's Histrio-Mastix*, part 1. p. 563.

v. 173. *For soldiers heretofore did grow*] This is a satire on the London butchers, who formed a great body in the militia. (Mr. W.)

v. 177. *For licensing a new invention*] This and the following lines are fully explained in *Boccalini's Advertisements from Parnassus*, (cent. 1. adv. 16. p. 27. edit. 1656.) which begins thus: "Ambassadors from all the gardeners in the world are come to the court, who have acquainted his Majesty, that were it either from the bad condition of their seed, the naughtiness of the soil, or from evil celestial influences, so great abundance of weeds grew up in their gardens, as not being any longer able to undergo the charges they were at in weeding them out, and of cleansing

To root out all the weeds that grow
In public gardens at a blow, 180
And leave th' herbs standing. Quoth Sir Sun,
My friends, that is not to be done.

their gardens, they should be enforced either to give them over, or else to inhaunce the price of their pumpions, cabbages, and other herbs, unless his Majesty would help them to some instrument, by means whereof they might not be at such excessive charge in keeping their gardens. His Majesty did much wonder at the gardeners' foolish request, and being full of indignation, answered their ambassadors, that they should tell those that sent them, that they should use their accustomed manual instruments, their spades and mattocks, for no better could be found or wished for, and cease from demanding such impertinent things. The ambassadors did then courageously reply, that they made this request, being moved thereunto by the great benefit which they saw his Majesty had been pleased to grant to princes, who to purge their states from evil weeds and seditious plants, which to the great misfortune of good men do grow there in such abundance, had obtained the miraculous instruments of *drum* and *trumpet*, at the sound whereof mallows, henbane, dog-caul, and other pernicious plants of unuseful persons, do of themselves willingly forsake the ground to make room for lettuce, burnet, sorrel, and other useful herbs of artificers and citizens; and wither of themselves and die, amongst the brakes and brambles, out of the garden, (their country) the which they did much prejudice; and that the gardeners would esteem it a great happiness, if they could obtain such an instrument from his Majesty. To this Apollo answered, that if princes could as easily discern seditious men, and such as were unworthy to live in this world's garden, as gardeners might know nettles and henbane from spinnage and lettuce, he would have only given them halters and axes for their instruments, which are the true pickaxes by which the seditious herbs (vagabonds, which being but the useless luxuries of human fecundity, deserve not to eat bread) may be rooted up. But since all men were made after the same manner, so as the good could not be known from the bad by the leaves of face or stalks of stature, the instruments of drum and trumpet were granted for public peace sake to princes, the sound whereof was cheerfully followed by such plants as took delight in dying; to the end, that by the frequent use of gibbets, wholesome herbs should not be extirpated instead of such as were venomous. The ambassadors would have replied again, but Apollo with much indignation bade them hold their

Not done! (quoth Statesmen;) yes, an't please ye,
 When 'tis once known, you'll say 'tis easy.
 Why then let's know it, quoth Apollo: 185
 We'll beat a drum, and they'll all follow.
 A drum! (quoth Phœbus) troth, that's true;
 A pretty invention, quaint and new.
 But though of voice and instrument
 We are th' undoubted president; 190
 We such loud music do not profess—
 The devil's master of that office,
 Where it must pass, if't be a drum,
 He'll sign it with *Cler. Parl. Dom. Com.*
 To him apply yourselves, and he 195
 Will soon dispatch you for his fee.
 They did so, but it prov'd so ill,
 Th'ad better let'em grow there still.
 But to resume what we discoursing
 Were on before, that is, stout Orsin; 200

peace, and charged them to be gone from Parnassus with all speed; for it was altogether impertinent and ridiculous, to compare the purging of the world from seditious spirits, with the weeding of noisome herbs out of a garden."

v. 185. — *Apollo*] Apollo, the god of music; supposed by some to be Jubal the son of Lamech, the father of all such as handle the harp and organ. *Genesis*, iv. 21.

v. 194. — *Cler. Parl. Dom. Com.*] The House of Commons, even before the Rump had murdered the King, and expelled the House of Lords, usurped many branches of the royal prerogative, and particularly this for granting licenses for new inventions: which licenses, as well as their orders, were signed by the Clerk of the House; having borrowed the method of drums from Boccalini, he makes Apollo send the inventor of this engine to the devil, by whom he supposes that House of Commons to be governed. (Dr. B.)

That which so oft by sundry writers
 Has been apply'd t' almost all fighters
 More justly may b' ascrib'd to this,
 Than any other warrior, *viz.*
 None ever acted both parts bolder, 205
 Both of a chieftain and a soldier.
 He was of great descent and high
 For splendor and antiquity,
 And from celestial origine
 Deriv'd himself in a right line. 210
 Not as the ancient heroes did,
 Who, that their base-births might be hid,

v. 201. *That which so oft by sundry writers*] A satire on common characters of historians. (Mr. W.)

v. 211. *Not as the ancient heroes did*] This is one instance of the author's making great things little, though his talent lay chiefly the other way. (Mr. D.)

v. 212. *Who, that their base-births might be hid*] This foible has but too often prevailed with persons of infamous characters, even in low-life. Several instances are given by Sir Roger L'Estrange: one in his *Reflection upon Fab.* 236. first volume, where he mentions a French-woman that stood up for the honour of her family; "Her coat (she said) was quartered with the arms of France, which was so far true, that she had the *flower-de-luce* stamped (we must not say branded) upon her shoulder." A second instance he gives, (*Reflection upon Æsop's* 118th *Fable*, vol. 1. of the *Boasting Mule*) where he tells us of a Spaniard that was wonderfully upon the huff about his extraction, and would needs prove himself of such a family, by the spelling of his name. A cavalier, in the company with whom he had the controversy, very civilly yielded him the point; "For (says he) I have examined the records of a certain house of correction, and I find your grandfather was whipp'd there by that name." A third, (vol. 2. fab. 142.) of a gentleman thief under sentence of death, for a robbery upon the highway, who petitioned for the right hand in the cart to the place of execution; and of a gentleman cobbler, who charged his son at his death to maintain the honour of his family. (*Spectator*, No. 630.) See more vol. 2. Fab. 46. *Boccalini's Marquis*, and *Ben Jonson's Explorata, or Discoveries*, p. 90.

(Knowing they were of doubtful gender,
 And that they came in at a windore) .
 Made Jupiter himself and others 215
 O' th' gods, gallants to their own mothers,
 To get on them a race of champions,
 (Of which old Homer first made lampoons) ;
 Arctophylax in northern sphere
 Was his undoubted ancestor : 220

v. 218. *Of which old Homer first made lampoons*] Several of the Grecian and Trojan heroes are represented by Homer as vainly boasting of their births, when they should have been in the heat of action; and amongst these Diomed in *Iliad* 14. l. 124, &c.

*A youth, who from the mighty Tydeus springs,
 May speak to councils and assembled kings.
 Hear then in me the great Ænides' son,
 Whose honour'd dust (his race of glory run)
 Lies whelm'd in ruins of the Theban wall ;
 Brave in his life, and glorious in his fall.* Mr. Pope.

Thus Idomeneus, *Iliad* 13, 564, &c.

*From Jove, enamour'd of a mortal dame,
 Great Minos, guardian of his country, came ;
 Deucalion, blameless prince, was Minos' heir,
 His first-born I, the third from Jupiter.* Mr. Pope.

And Æneas does the same, *Iliad* 20, 245, &c. when he is going to engage Achilles, who had insulted him.

*To this Anchises' son :—Such words employ
 To one that fears thee, some unwarlike boy ;
 Such we disdain : the best may be defy'd
 With mean reproaches, and unmanly pride ;
 Unworthy the high race from which we came,
 Proclaim'd so loudly by the voice of fame ;
 Each from illustrious fathers draws his line,
 Each goddess born, half human, half divine.
 Thetis' this day, or Venus' offspring dies,
 And tears shall trickle from celestial eyes.* Mr. Pope.

v. 219. *Arctophylax in northern sphere*] A star near Ursa Major, called Bootes. *Septentriones autem sequitur Arctophylax, vulgo qui dicitur esse Bootes.* Cic. *de Naturâ Deorum*, lib. 2. *Op. Philos.* p. 216. ed. R. Stephan. 1538.

From him his great fore-fathers came,
And in all ages bore his name.
Learned he was in med'c'nal lore,
For by his side a pouch he wore,
Replete with strange hermetic powder, 225
That wounds nine miles point blank wou'd
By skilful chymist with great cost solder;]
Extracted from a rotten post;
But of a heav'nlier influence
Than that which mountebanks dispense, 230

v. 231. *Though by Promethean fire made*] Prometheus was the son of Iapetus, and brother of Atlas, concerning whom the poets have feigned, that having first formed men of the earth and water, he stole fire from Heaven to put life into them; and that having thereby displeased Jupiter, he commanded Vulcan to tie him to Mount Caucasus with iron chains, and that a vulture should prey upon his liver continually; but the truth of the story is, that Prometheus was an astrologer, and constant in observing the stars upon that mountain, and that, among other things, he found out the art of making fire, either by the means of a flint, or by contracting the sun-beams in a glass. Bochart will have Magog in the Scripture to be the Prometheus of the Pagans. Butler here and before sarcastically derides those who were great admirers of the sympathetick powder and weapon salve; which were in great repute in those days, and much promoted by the great Sir Kenelm Digby, who wrote a treatise *ex professo* on that subject, and I believe thought what he wrote to be true; which since has been almost exploded out of the world. "There is an old heathen story, (says Dr. Swift, *Intelligencer*, No. 14.) that Prometheus, who was a potter of Greece, took a frolic to turn all the clay in his shop into men and women, separating the fine from the coarse, in order to distinguish the sexes. It was pleasant enough to see with what contrivance and order he disposed of his journeymen in their several apartments, and how judiciously he assigned each of them his work, according to his natural capacities and talents, so that every member and part of the human frame was finished with the utmost exactness and beauty. In one chamber you might see a *leg-shaper*, in another a *skull-roller*; in a third an *arm-stretcher*, in the fourth a *gut-winder*: for each workman was distinguished by a proper term of art, such as *knuckle-turner*, *tooth-*

Tho' by Promethean fire made,
 As they do quack that drive that trade.
 For, as when slovens do amiss
 At others doors, by stool or piss,
 The learned write, a red-hot spit 235
 B'ing prudently apply'd to it,
 Will convey mischief from the dung
 Unto the part that did the wrong :

grinder, rib-cooper, muscle-maker, tendon-drawer, paunch-blower, vein-brancher, and such like. But Prometheus himself made the eyes, the ears, and the heart; which, because of their nice and their intricate structure, were chiefly the business of a master workman. Besides this, he completed the whole by fitting and joining the several parts together, according to the best symmetry and proportion. The statues are now upon their legs; life, the chief ingredient, is wanting. Prometheus takes a ferula in his hand, (a reed in the island of Chios, having an old pith) steals up the back stairs to Apollo's lodging, lights it clandestinely at the chariot of the sun; so down he creeps upon his tiptoes to his warehouse, and in a very few minutes, by the application of the flame to the nostrils of his clay images, sets them all a stalking and staring through one another, but entirely insensible of what they were doing. They looked so like the latter end of a Lord Mayor's feast, he could not bear the sight of them: he then saw it was absolutely necessary to give them passions, or life would be an insipid thing, and so from the superabundance of them in other animals, he culls out enough for his purpose, which he blended and tempered so well before infusion, that his men and women became the most amiable creatures that thought can conceive." Vide *Horat.* lib. 1. od. 3; *Mr. Fenton's Notes upon Waller*, p. 16; *Notes on Creech's Lucretius*, p. 666; *Spectator*, No. 211.

v. 233. *For, as when slovens do amiss, &c.*] A banter upon Sir Kenelm Digby: see *Discourse concerning the Cure of Wounds by Sympathy*, 1680, p. 127. where the reader may meet with a fuller account of this whimsical experiment. Aulus Gellius takes notice, that there was a place in Rome, where it was not lawful to spit: vide *Syllog.* 3. *Jo. Bapt. Pii.* cap. 11; *De Loco Romæ ubi spueri non licebat*; *Gruteri Fax Artium*, tom. 1. p. 405; and the romantic Sir John Maundevile, that in some provinces of the Tartars it was death to make water in a house inhabited. *Travels*, edit. 1727. p. 300.

So this did healing, and as sure
As that did mischief, this would cure. 240

Thus vertuous Orsin was endu'd
With learning, conduct, fortitude,
Incomparable: and as the prince
Of poets, Homer, sung long since,
A skilful leech is better far 245
Than half a hundred men of war;
So he appear'd, and by his skill,
No less than dint of sword; cou'd kill.

The gallant Bruin march'd next him,
With visage formidably grim, 250

v. 238. *Unto the part, &c.*] *Unto the breech*, in the two first editions of 1663.

v. 243, 244. — *and as the prince—Of poets, Homer, sung long since*] Homer speaks this upon Machæon's being wounded.

Ἴντρος γὰρ αὐτῆς Πολλῶν ἀντάξι' ἄλλον. . Iliad, XI. l. 514.

A wise physician skill'd our wounds to heal,

Is more than armies to the public weal. Mr. Pope.

Spenser uses the word *leech* in this sense.

Her words prevail'd: and then the learned leech

His cunning hand 'gan to his wounds to lay,

And all things els, the which his art did teach;

Which having seene, from thence arose away

The mother of dredd darkness, and let stay

Aveugle's son there in the leech's cure.

Faërie Queene, book 1. canto 5. stanza 44.

(See *Sir John Maundevile's Travels*, edit. 1727, p. 210. and *Warner's Albion's England*, p. 242.) And both Chaucer and Spenser use the word *leech* for the spiritual physician. See *Chaucer's Pardoner's Tale*, edit. 1602. fol. 62. *Sompner's Tale*, folio 40. *Romaunt of the Rose*, folio, 121, 129. *Spenser's Faërie Queene*, book 1. canto 10. s. 22. Farriers were called *horse-leeches*, *J. Taylor's Works*, p. 44. 88. *Ben Jonson's Tale of a Tub*, act 4. sc. 1. p. 94. And persons skilled in the distempers of cows and other horned cattle, are in several counties to this day called *cow-leeches*.

And rugged as a Saracen,
 Or Turk of Mahomet's own kin ;
 Clad in a mantle *della guerre*
 Of rough impenetrable fur ;
 And in his nose, like Indian king, 255
 He wore, for ornament, a ring ;
 About his neck a threefold gorget,
 As rough as trebled leathern target ;
Armed, as heralds cant, and *langued*,
 Or, as the vulgar say, sharp-fanged. 260
 For as the teeth in beasts of prey
 Are swords, with which they fight in fray:
 So swords, in men of war, are teeth,
 Which they do eat their vittle with.
 He was by birth, some authors write, 265
 A Russian, some a Muscovite,
 And 'mong the Cossacks had been bred,
 Of whom we in Diurnals read,

v. 252. — *Turk of Mahomet's own kin*] Sandys, in his *Travels*, describes Mahomet's kindred as being the most ill-favoured people upon earth; branded, perhaps, by God, (he observes) for the sin of their seducing ancestor. (Ed.)

v. 257. — *gorget*] A neck-piece of plate worn by the officers of foot-soldiers. *Bailey*.

v. 259.—*and langued*] *Langued* (*languè* or *lampsassè* in French) in heraldry signifies the tongue of an animal hanging out, generally of a different colour from the body. See *Dictionary* annexed to the last edition of *Guillim's Heraldry*, p. 14. *Chambers's Cyclopædia*. *Bailey's Dictionary*.

v. 261, 262. *For as the teeth in beasts of prey,—Are swords, &c.*] A ridicule on this kind of conversion in rhetoric. (Mr. W.)

v. 267. *And 'mong the Cossacks, &c.*] *Cossacks are a people that live near Poland; this name was given them for their extraordinary nimbleness; for *cosa*, or *kosa*, in the Polish tongue, signifies a goat. He that would know more of them, may read *Le Laboureur* and *Thuldenus*.

That serve to fill up pages here,
 As with their bodies ditches there. 270
 Scrimansky was his cousin-german,
 With whom he serv'd, and fed on vermin :
 And when these fail'd, he'd suck his claws,
 And quarter himself upon his paws.
 And though his countrymen, the Huns, 275
 Did stew their meat between their bums
 And th' horses backs o'er which they straddle,
 And ev'ry man eat up his saddle :

Cossack signifies a wanderer, or a man that is always travelling. See *Gustavus Adlerfeld's Military History of Charles XII. King of Sweden*, vol. 3. p. 78.

v. 271. *Scrimansky was his cousin-german*] Probably a noted bear in those times, to whose name a Polish or Cossack termination of *sky* is given. Sometimes the names of their keepers are given them. In a play attributed to Shakspeare, called *The Widow of Watling-street*, act 3. a fellow who has just escaped from the hands of the bailiffs, says—“How many dogs do you think I had upon me?—almost as many as *George Stone the bear*.” (Mr. D.)

v. 275, 276, 277. *And though his countrymen, the Huns,—Did stew their meat between their bums—And th' horses backs, &c.*] Thus altered in the edit. 1674—

*Did use to stew between their bums
 And their warm horses backs their meat,
 And ev'ry man his saddle eat.*

This custom of the Huns is thus described by *Ammianus Marcellinus*, lib. 31. cap. 2. p. 615. *Parisiis* 1681. *Hunni semicruda cujusvis pecoris carne vescuntur, quam inter femora sua et equorum terga subsertam, calefacient brevi.* Confirmed by *Paulus Jovius*, (*Historiar.* lib. 14. p. 289. edit. *Basileæ* 1578.) by *Stephanus Stephanus*, not. in lib. 1. *Hist. Danie Saxonis Grammatici*. p. 52. *Discourse of the Original of the Cossack, and Precopian Tartars*, 1672. p. 43, 50, 51, 54. *Appendix to the Military History of Charles the Twelfth, King of Sweden*, by *M. Gustavus Adlerfeld*, 1740. vol. 3. p. 250, 272. *Mr. Morden* (*Geography*, 1693. p. 92.) observes, “that the inhabitants of the Lesser Tartary do it to this day by their dead horses, and when thus prepared, think it a dish fit for their prince.” Vide *Sigismundi Comment. Rer. Muscoviticar*, 1600, p. 65.

He was not half so nice as they,
 But eat it raw when't came in's way ; 280
 He had trac'd countries far and near,
 More than Le Blanc the traveller ;
 Who writes, he spous'd in India,
 Of noble house, a lady gay,
 And got on her a race of worthies, 285
 As stout as any upon earth is.
 Full many a fight for him between
 Talgol and Orsin oft had been ;
 Each striving to deserve the crown
 Of a sav'd citizen ; the one 290
 To guard his Bear, the other fought
 To aid his Dog ; both made more stout
 By sev'ral spurs of neighbourhood,
Church-fellow-membership, and blood ;
 But Talgol, mortal foe to cows, 295
 Never got aught of him but blows ;

v. 283, 284. — *he spous'd in India,—Of noble house, a lady gay, &c.]*

Le Blanc tells this story of Aganda, daughter of Ismation ; which the annotator observes, “ is no more strange than many other stories in most travellers, that pass with allowance ; for if they write nothing but what is possible or probable, they might appear to have lost their labour, and to have observed nothing but what they might have done as well at home.” A fabulous story of the like kind is mentioned by Torquemedas, the *Spanish Mandevile*, fol. 31. and by *Saxo Grammaticus* (*Hist. Danicæ*, lib. 10. p. 193.) but his annotator (vid. *Stephani Joh. Stephani Not. Uberior*, p. 210) seems to question the possibility. *Eximia granditatis Ursus*, &c. *Digna est observatâ sententia, Cl. Viri Martinii Delrii, quam de hoc Saxonis loco profert, Disquisit. Magicæ*, lib. 2. quæst. 14. *quoniam certus sim, inquit, ex homine et ferâ verum hominem nasci non posse, quia ferinum semen perfectionis est expers, quæ ad tam nobilis animæ domicilium requiritur. In illo exemplo putarem hoc dicendum, quod Dæmon talium ferarum effigie fæminas compresserit.*

Blows, hard and heavy, such as he
Had lent, repaid with usury.

Yet Talgol was of courage stout,
And vanquish'd oft'ner than he fought: 300
Inur'd to labour, sweat, and toil,
And like a champion, shone with oil.
Right many a widow his keen blade,
And many fatherless, had made.
He many a boar and huge dun-cow 305
Did, like another Guy, o'erthrow ;

v. 299. — *Talgol, &c.*] A butcher in Newgate Market, who afterwards obtained a captain's commission for his rebellious bravery at Naseby, as Sir R. L'Estrange observes. (Mr. B.)

v. 302. *And like a champion, shone with oil.*] That is, he was a greasy butcher. The wrestlers in the public games of Greece rarely encountered till all their joints and members had been soundly rubbed, fomented, and supplied with oil, whereby all strains were prevented. (See *Archbishop Potter's Antiquities of Greece*, vol. 1. chap. 21.) At Acre the wrestlers wrestle in breeches of oiled leather close to their thighs, their bodies naked and anointed, according to ancient use. *Purchase his Pilgrims*, part 2. lib. 8. p. 1329.

v. 305, 306. — *and huge dun-cow, — Did, like another Guy, o'erthrow.*] Guy Earl of Warwick lived in the reign of Athelstan, a Saxon King, at the beginning of the tenth century: he is reported by the writer of *The famous History of Guy Earl of Warwick*, chap. 7. (*peneas me*) to have killed a dun-cow, and the author of the *Tatler* (No. 148.) merrily observes, that he eat up a dun cow of his own killing.

*On Dunsmore Heath I alsoe slew
A monstrous wyld and cruell beast,
Call'd the Dun-Cow of Dunsmore Heath,
Which many people had oppress'd:*

*Some of her bones in Warwicke yett
Still for a monument doe lie,
And there exposed to looker's viewe,
As wonderous strange, they may espye.*

See *A Pleasant Song of the valorous Deeds of Chivalry, atchieved by that noble Knight Sir Guy of Warwick*, Old Ballads. Bibliothec. Pepsyan.

But Guy with him in fight compar'd,
 Had like the boar, or dun-cow far'd :
 With greater troops of sheep h' had fought
 Than Ajax, or bold Don Quixote: 310
 And many a serpent of fell kind,
 With wings before and stings behind,

vol. 1. p. 522. See a further account of Guy Earl of Warwick, *Heylin's History of St. George*, part 1. chap. 4. sect. 8. part 2. chap. 1. sect. 9. *Mr. Nath. Salmon's History of Hertfordshire*, p. 140, 141. *Chr. Brooks's Panegyric Verses upon T. Coryat and his Crudities*. *Dr. King's Art of Cookery*, p. 27.

v. 309, 310. *With greater troops of sheep h' had fought,—Than Ajax, &c.*] Ajax was a famed Grecian hero; he contended with Ulysses for Achilles' armour, which being adjudged by the Grecian princes in favour of Ulysses, Ajax grew mad, and fell upon some flocks of sheep, taking them for the princes that had given the award against him; and then slew himself

*Stout Ajax, with his anger-coddled brain,
 Killing a sheep, thought Agamemnon slain.*

Cleveland's Works, 1677. p. 76.

Vide *Horat. Sermon*. lib. 2. eclog. 3. l. 193, &c. edit. *Bent. Ovidii Metamorph.* 13. 3. 80. &c. *Ausonii. Epitaph. Heroum. Ajaci III. ed. Varior.* p. 191. *Tatler*, No. 152.

Ib. — or bold Don Quixote] See an account of Don Quixote's encounter with a flock of sheep, taking them for the army of Alifanfaron of Taprobana, vol. 1. chap. 6. p. 171, 172.

v. 311. *And many a serpent of fell kind, &c.*] The wasp, (or hornet) which is troublesome to butchers' shops in the heat of summer. See remarkable accounts of serpents of *fell kind*, viz. of the sea monster, or serpent, that infested Regulus's army near Carthage; and which was besieged by them in form, and killed with difficulty with their slings and other warlike engines. Vide *Livii Histor.* lib. 18. 15. 16. The victory of Gozon, one of the knights and afterwards grand master of Rhodes, over a crocodile or serpent, which had done great mischief in the island, and devoured some of the inhabitants. *History of the Knights of Malta*, by Monsieur L'Abbe de Vertot, vol. 2. p. 250; and the romantic account of the dragon slain by Valentine, *History of Valentine and Orson*, chap. 35;

Subdu'd: as poets say, long ago
 Bold Sir George, Saint George did the Dragon.
 Nor engine, nor device polemick, 315
 Disease, nor doctor epidemick,

and of one presented to Francis the first, King of France, in the year 1530, with seven heads and two feet, which for the rarity was thought to be worth two thousand ducats. (*Chronic. Chronicor. Politic. lib. 2. p. 349.*)

v. 314. *Bold Sir George, Saint George did the dragon*] Saint George of Cappadocia was martyred in the Dioclesian persecution, A. D. 290. The princes of England have elected him (with the Virgin Mary, and Edward the Confessor, &c.) to be patrons of the most noble order of the Garter, whose festival is annually solemnized by the knights of the order. He is entitled, by two acts of parliament, Saint George the Martyr; namely, the first of Edward the Sixth, chapter the 14th, and the fifth of Queen Elizabeth, chap. 2. See Dr. Heylin's interpretation of Saint George's encounter with the dragon, *History of Saint George*, part 1. chap. 5. s. 4. and a further account of Saint George, *Spenser's Faërie Queene*, book 1. canto 10. s. 61. vol. 2. p. 157. and canto 11. p. 160, &c. *Selden's Notes upon Drayton's Poly-Olbion*, p. 68. He calls him *Sir George*, probably, because the knights of the garter are obliged, antecedently to their election, to be knights batchelors. (*Ashmole*, p. 186.) Mr. Butler may allude to the ballad published in those times, entitled *Sir Eglamor and the Dragon, or a Relation how General George Monk slew a most cruel Dragon*, (the Rump) *February* the 11th, 1659. See *Collection of Loyal Songs*, reprinted 1731, vol. 2. No. 8. p. 30. The General, immediately after the Restoration, was made knight of the garter. Dr. Pocock is of opinion, that the *dragons* mentioned in Scripture were *jakales*; see his *Life*, by Dr. Twells, p. 5. 70. Mr. Smith of Bedford observes to me upon the word *dragon*, as follows: Mr. Jacob Bobart, Botany Professor of Oxford, did about forty years ago find a dead rat in the physic garden, which he made to resemble the common picture of dragons, by altering its head and tail, and thrusting in taper sharp sticks, which distended the skin on each side, till it mimicked wings. He let it dry as hard as possible. The learned immediately pronounced it a dragon; and one of them sent an accurate description of it to Dr. Magliabechi, librarian to the Grand Duke of Tuscany. Several fine copies of verses were wrote upon so rare a subject; but at last Mr. Bobart owned the cheat. However, it was looked upon as a master-piece of art, and as such deposited either in the Musseum or the Anatomy Schools, where I saw it some years after.

Though stor'd with deletery med'cines,
 (Which whosoever took is dead since)
 E'er sent so vast a colony
 To both the under-worlds as he: 320
 For he was of that noble trade,
 That demi-gods and heroes made,
 Slaughter, and knocking on the head;
 The trade to which they all were bred;
 And is, like others, glorious when 325
 'Tis great and large, but base if mean.
 The former rides in triumph for it;
 The latter in a two-wheel'd chariot,
 For daring to profane a thing
 So sacred with vile bungleing. 330

Next these the brave Magnano came,
 Magnano, great in martial fame.
 Yet when with Orsin he wag'd fight,
 'Tis sung, he got but little by't.

v. 315. *Nor engine, nor device polemick*] The Inquisition in particular, or persecution in general. (Mr. W.)

v. 317. *Though stor'd with deletery med'cines*] Mischievous, poisonous, deadly.

v. 325, 326. — *glorious when,—'Tis great and large, but base if mean*] A fine satire on military greatness.

—— *One murder makes a villain;*

Millions,—a hero.

(Ed.)

v. 327, 328. *The former rides in triumph for it, &c.*] In imitation of Juvenal, *Sat.* 13. l. 105.

Ille crucem sceleris pretium tulit; hic diadema.

v. 331. — *Magnano*] Simeon Wait, a tinker, as famous an independent preacher as Burroughs, who with equal blasphemy to his Lord of Hosts, would stile Oliver Cromwell the archangel giving battle to the devil. *L'Estrange.* (Mr. B.)

Yet he was fierce as forest boar, 335
 Whose spoils upon his back he wore,
 As thick as Ajax' seven-fold shield,
 Which o'er his brazen arms he held;
 But brass was feeble to resist
 The fury of his armed fist. 340
 Nor cou'd the hardest ir'n hold out
 Against his blows, but they wou'd through't.
 In *magic* he was deeply read,
 As he that made the *Brazen Head*;

v. 335, 336. — *fierce as forest boar*,—*Whose spoils upon his back he wore*] Alluding to his budget, made of hog-skin.

*If tinkers may have leave to live,
 And bear the sow-skin budget;
 Then my account I well may give,
 And in the stocks avouch it.*

Autolycus's Song, Winter's Tale, act 4. (Ed.)

v. 337. *As thick as Ajax' seven-fold shield*] Vide *Homeri Iliad*, VII. l. 219, &c. *Ovidii Metamorph.* 13. 1, 2. *De Arte Amandi*, lib. 3. 111. *Spenser's Faërie Queene*, b. 2. c. 3. s. 1.

v. 343. *In magic he was deeply read*] See an account of natural, artificial, and diabolical magic, or the black art, *Collier's Dictionary*.

v. 344. *As he that made the Brazen Head*] Roger Bacon. (See note to P. 2. C. 1. l. 531.) Some have attributed the device of this prophetic head to Robert Grosseteste, Bishop of Lincoln, 1235. He is thus alluded to by Gower, *Confessio Amantis*, book iv.

*For of the grete clerke Grostest
 I rede, how busy that he was
 Upon the clergie an hede of bras
 To forge, and make it for to telle
 Of such thynges as befelle:
 And seven years besinesse
 He laide; but for the lachesse
 Of halfe a minute of an houre
 Fro' first he began laboure,
 He loste all that he had do.*

For an account of Grosseteste (or Grosted) see note on P. 2. C. 3. l. 224.

(Ed.)

Profoundly skill'd in the black art, 345
 As English Merlin for his heart;
 But far more skilful in the spheres,
 Than he was at the sieve and shears.
 He cou'd transform himself in colour,
 As like the devil as a collier : 350
 As like as hypocrites in show
 Are to true saints, or crow to crow.
 Of warlike engines he was author,
 Devis'd for quick dispatch of slaughter :
 The cannon, blunderbuss, and saker, 355
 He was th' inventor of, and maker :

v. 346. *As English Merlin*] There was a famous person of this name at the latter end of the fifth century, if we may believe Geoffry of Monmouth, who has given a large account of him, and his famed prophecy; (see *Aaron Thompson's Translation*, b. 6. chap. 17, 18. b. 7. chap. 1. *Johann. Major. De reb. gest. Scoter.* lib. 2. cap. 4, 5. fol. 25, 26, 27, 28, &c. *Spenser's Faërie Queene*, book 1. canto 7. st. 36. canto 9. st. 5. *Selden's Notes upon Drayton's Poly-Olbion*, p. 71. 84. 165. *Wieri de præstig. Daemon.* lib. 3. cap. 32. *Buchanan. Rer. Scoticar. Hist.* lib. 5. cap. 20. *History of Magic*, by Naudæus, ch. 16. p. 202. *Don Quixote*, vol. 3. p. 222, 223. and *Collier's Dictionary*.) Mr. Butler intends this, probably, as a banter upon Will. Lilly, who published two tracts; one entitled *Merlinus Anglicus Junior*, 1644, (see *Lilly's Life*, by himself, p. 44.) and *Merlinus Anglicus*, 1645. See *Lilly's Life*, and the *General Historical Dictionary*, vol. 7. p. 82, 83. Sir John Birkenhead (*Paul's Church-yard*, cent. 1. class 1. No. 11.) alludes to one, or both these tracts. "*Merlinus Anglicus*; the art of discovering all that never was, and all that never shall be, by William Lilly; with an index thereunto, by John Booker."

v. 350. *As like the devil as a collier*] An old proverbial saying. "Like will to like, as the devil said to the collier, or as the scabbed squire said to the mangy knight, when they both met in a dish of buttered pease." *Similis Similem delectat*, *Ray's English Proverbs*, 2d edit. p. 268. *Simile gaudet simili. Eras. Adag.* ch. 1. cent. 1. *Prov.* 21. *Don Quixote*, vol. 3. chap. 5. p. 45. chap. 19. p. 183.

The trumpet and the kettle-drum
 Did both from his invention come.
 He was the first that e're did teach
 To make, and how to stop a breach. 360
 A lance he bore with iron pike,
 Th' one half wou'd thrust, the other strike :

v. 355. *The cannon, blunderbuss, and saker*] *Saker*, vid. *Skinneri Etymologic. Vita Joannis Papæ, vicessimi Tertii, Meibomii Rer. Germ.* tom. 1. p. 52. The invention of gunpowder, and guns, has been commonly ascribed to Barthold Schwartz, a German friar, (about the year 1378. vid. *Panciroi. rer. Memorab.* tit. 18. p. 281.) who making a chymical experiment upon salt-petre and brimstone, with other ingredients, upon a fire in a crucible, a spark getting out, the crucible immediately broke with great violence and wonderful noise; which unexpected effect surprised him at first: but thinking farther of the matter, he repeated the experiment, and finding it constant, he set himself to work to improve it. See the manner of doing it in *Chambers's Cyclopædia*; but Mr. Chambers gives probable reasons, to induce us to believe, that the celebrated Roger Bacon made the discovery one hundred and fifty years before Schwartz was born, about the year 1216. *John Matthew de Luna* ascribes the first invention of the cannon, arquebuss, and pistol, to Albertus Magnus, bishop of Ratisbon. (See *Naudæus's History of Magic*, translated by Davies, chap. 18. p. 244.) Cornelius Agrippa carries the invention much higher, and thinks it is alluded to by Virgil, *Æneid* 6. 85, &c. *Cornel. Agripp. de Verbo Dei Op. Par. Poster.* cap. 100. vid. *Hieronimi Magii Miscel.* lib. 1. cap. 1. *Gruteri Fax Art.* tom. 2. p. 1256. *Polydori Virgilii de Rer. Invent.* lib. 2. cap. 6. *Joh. Gerhardi Locor. Theologicor.* tom. 6. col. 865. Artillery supposed by some to have been in China above 1500 years, see *Annotat. on Religio Medici*, 1672, p. 92. The author of the *Turkish Spy*, vol. 3. book 3. letter 16. says, there were cannon at Pekin 2000 years old; and Linschoten (see *Voyages*, p. 42.) tells us, "That one of their kings, a great necromancer, as their chronicles shew, who reigned many thousand years ago, did first invent great ordnance with all things belonging thereto. Mr. Addison observes, *Spectator*, No. 333. that it was a bold thought in Milton, to ascribe the first use of artillery to the rebel angels. See Boccalini's ludicrous account of guns, *adv. cent.* 1. *adv.* 46.

v. 360. *To make, and how to stop a breach*] Alluding to his profession as a tinker: they are commonly said, in order to mend one hole, to make two.

And when their forces he had join'd,
 He scorn'd to turn his parts behind.
 He Trulla lov'd, Trulla more bright 365
 Than burnish'd armour of her knight :

v. 364. *He scorn'd to turn his parts behind*] See note on Canto the 3d. v. 137.

v. 365. *Trulla*] The daughter of James Spencer, debauched by Magnano the tinker; (Mr. B.) so called, because the tinker's wife or mistress was commonly called his *Trull*. See *The Coxcomb, a Comedy*, Beaumont and Fletcher's Works, 1679, part 2, p. 318.

v. 368. *As Joan of France*] See note in *Lady's Answer*, on v. 285. *Echard's History of England*, vol. 1.

Ibid. — or *English Mall*] Alluding probably to Mary Carlton, called *Kentish Mall*, but more commonly, *The German Princess*; a person notorious at the time this first part of *Hudibras* was published: she was transported to Jamaica, 1671; but returning from transportation too soon, she was hanged at Tyburn, Jan. 22, 1672-3; see *The Memoirs of Mary Carlton*, &c. published 1673. (*penes me*.)

Ibid. Dr. Grey appears to have been mistaken in supposing Mary Carlton to be the *English Mall* of Butler. There is little doubt that the woman thus designated was Mary Frith, alias Mall Cut-purse, whose masculine spirit and make caused her to be generally regarded during her life as an hermaphrodite. She assumed the vices and attire of both sexes, and distinguished herself as a prostitute and a procuress, a fortune-teller, a pick-pocket, a thief, and a receiver of stolen goods. She had the honour of robbing no less a personage than General Fairfax, upon Hounslow Heath; for which exploit she was sent to Newgate, but she had acquired sufficient wealth in her calling to purchase her liberty. She defrauded the gallows, and died peaceably of a dropsy in her seventy-fifth year. There is a portrait of Mall, in man's attire, prefixed to her *Life*, 12mo, 1662, under which are the following lines :

*See here the presidess o' the pilfering trade,
 Mercury's second, Venus' only maid,
 Doublet and breeches, in a un'form dress,
 The female humourist, a kickshaw mess:
 Here's no attraction that your fancy greets;
 But if her features please not, read her feats.*

Nat. Field, in his play called *Amends for the Ladies*, has exhibited some of the merry pranks of *Mall Cut-purse*. See *Granger's Biographical History*. (Ed.)

A bold virago, stout and tall,
 As Joan of France, or English Mall.
 Thro' perils both of wind and limb,
 Thro' thick and thin she follow'd him, 370
 In ev'ry adventure h' undertook,
 And never him or it forsook.
 At breach of wall, or hedge surprize,
 She shar'd i' th' hazard and the prize ;
 At beating quarters up, or forage, 375
 Behav'd herself with matchless courage,
 And laid about in fight more busily
 Than th' Amazonian dame Penthesile.

And though some critics here cry shame,
 And say our authors are to blame, 380
 That (spight of all philosophers,
 Who hold no females stout, but bears ;
 And heretofore did so abhor
 That women should pretend to war ;
 They wou'd not suffer the stout'st dame 385
 To swear by Hercules's name.)

v. 378. *Than th' Amazonian dame Penthesile*] * Penthesile, Queen of the Amazons, succeeded Orithya ; she carried succours to the Trojans, and, after having given noble proofs of her bravery, was killed by Achilles. Pliny saith, it was she that invented the battle-axe. If any one desire to know more of the Amazons, let him read Mr. Sanson. Vid. *Virgilii Æneis* l. 499, &c. with Mr. Dryden's Translation. *Diodori Siculi Rer. gestar.* lib. 3. cap. 11. Mr. Sandys's *Notes upon Ovid's Metamorph.* 9th book. *Spenser's Faërie Queene*, b. 2. canto 3. vol. 2. p. 224.

v. 385, 386. *They would not suffer the stout'st dame, — To swear by Hercules's name.*] * The old Romans had particular oaths for men and women to swear by, and therefore Macrobius says, *virī per Castorem non jurabant antiquitus, nec mulieres per Herculem ; Ædepol autem juramentum erat tam mulieribus, quam viris commune*, &c. This is confirmed by Aulus Gellius, (*Noct. Attic.* lib. 11. cap. 6.) in the following

Make feeble ladies, in their works,
 To fight like Termagants and Turks ;
 To lay their native arms aside,
 Their modesty, and ride astride ; 390
 To run a-tilt at men, and wield
 Their naked tools in open field ;

words : *In veteribus scriptis, neque mulieres Romanæ per Herculem jurant neque viri per Castorem, sed cur illæ non juraverint per Herculem non obscurum est : nam Herculeo sacrificio abstinent ; Cur autem viri Castorem jurantes non appellaverint, non facile dictu est. Nusquam igitur scriptum invenire est apud Idoneos Scriptores, aut Mehercle feminam dicere, aut Mecastor virum : (Syr. Salve Mecastor, Parmeno. Par. et tu Ædepol, Syra. Terentii Hecyra, act. 1. sc. 2. 5.) Ædepol autem, quod jusjurandum per Pollucem est, et viro et feminæ commune est. Sed M. Varro asseverat antiquissimos viros neque per Castorem, neque per Pollucem dejurare solitos ; sed id jusjurandum tantum esse feminarum ex initiis Elusiniis acceptum. Paulatim tamen inscitâ antiquitatis, viros dicere Ædepol cepisse, factumque esse ita dicendi morem ; sed Mecastor a viro dici nullo vetere scripto inveniri.*

v. 383. This and the three following lines not in the two first editions of 1663.

v. 387. *Make feeble ladies, in their works*] A fine satire on the Italian Epic Poets, Ariosto and Tasso, who have female warriors ; followed in this absurdity by Spenser and Davenant. (Mr. W.) Tasso's heroines are Clorinda, (see *Godfrey of Bulloign*, book 3. s. 13. & alibi.) and Gildippe, (book 20. s. 32, &c. p. 618. see *Fuller's History of the Holy War*, b. 2. ch. 27.) Spenser's is Britomart, (*Faërie Queene*, passim.) and Davenant's is Gartha, (see *Gondibert*, part 2. canto 20.) Virgil has likewise his female warriors, Penthesilea and her Amazons, and Camilla.

v. 388. *To fight like Termagants*] The word *Termagant* is strangely altered from its original signification, witness Chaucer in the *Rime of Sir Thopas*, Urry's edit. p. 145.

*Til that ther came a gret geaunt,
 His name was Sire Oliphaunt,
 A perilous man of dede,
 He sayde, " Childe by Termagaunt,
 But if thou prike out of myn haunt,
 Anon I slee thy stede."*

As stout Armida, bold Thalestris,
 And she that wou'd have been the mistress
 Of Gondibert; but he had grace, 395
 And rather took a country lass;

And Mr. Fairfax towards the end of his first canto, of *Godfrey of Bullpign.*

*The lesser part on Christ believed well
 On Termagaunt the more, and on Mahowne.*

See *Junius's Etymolog. Anglican.* (Mr. D.) *Termagaunt*, *Termagnus*, thrice great, in the superlative degree, *Glossary to Mr. Urry's Chaucer.*

Ibid.—*and Turks*] Alluding to the furious onset which the Turks commonly make, who frequently stand a fourth repulse, and then fly. *Prince Cantemir's Growth of the Othman Empire*, p. 311. The Author of *A Discourse concerning the Cossacks, and Precopian Tartars*, 1672, observes (p. 78.) "That the Cossacks sustained one day seventeen assaults against the King of Poland's army."

v. 389, 390. *To lay their native arms aside,—Their modesty, and ride astride*] Anne, the Queen of King Richard II. sister to Wenceslaus the Emperor, and daughter to the Emperor Charles IV. taught the English women that way of riding on horseback now in use; whereas formerly their custom was, (tho' a very unbecoming one) to ride astride like the men, *Camden's Surrey*, (see edit. 1722, vol. 1. col. 188. *Fuller's History of the Holy War*, b. 2. chap. 27. p. 78.) Mr. Wright, in his *Observations made on travelling through France, Italy, &c. London 1730*, p. 8. makes mention of a wedding cavalcade in the Vale de Soissons, "where Mrs. Bride, dressed all in white, was riding astride among about thirty horsemen, and herself the only female in the company."

v. 391. *To run a-tilt*] Alluding to tilts and tournaments; a common expression in romances.

v. 393. *As stout Armida, bold Thalestris*] "Two formidable women at arms in romances, that were cudgelled into love by their gallants." Thalestris a Queen of the Amazons, who is reported by Quintus Curtius (*De Reb. Gest. Alexandri*, lib. 6. cap. 5.) to have met Alexander the Great (attended by three hundred of her women) thirty days journey, in order to have a child by him. Plutarch, in his *Life of Alexander*, seems to be of opinion, that her visit to Alexander was fictitious, Lysimachus one of Alexander's captains, and successors, declaring his ignorance of it: and the French writer of the famed romance, *Cassandra*, (see *Sir Ch. Cottrel's Translation*, published 1661, part 2. b. 3. p. 250. part 2. b. 4.

They say, 'tis false, without all sense,
 But of pernicious consequence
 To government, which they suppose
 Can never be upheld in prose; 400

p. 28, 29, &c.) has taken great pains in defending the chastity of this fair Amazon. Mr. Rollin observes, (see *Ancient History*, 2d edit. vol. 6. p. 274, 275.) that this story, and whatever is related of the Amazons, is looked upon by some very judicious authors as entirely fabulous. My late very worthy friend, the learned Mr. Thomas Baker, (see *Reflections on Learning*) seems to be of this opinion. But our learned Sheringham thinks otherwise. (*De Gentis Anglor. Orig.*)

v. 394, 395. *And she that wou'd have been the mistress—Of Gondibert, &c.*] * Gondibert is a feigned name, made use of by Sir William Davenant, in his famous epic poem, so called: wherein you may find also that of his mistress. This poem was designed by the author to be an imitation of the English drama; it being divided into five books, as the other is into five acts; the cantos to be parallel of the scenes, with this difference, that this is delivered narratively, the other dialogue-wise. It was ushered into the world by a large preface written by Mr. Hobbes, and by the pens of two of our best poets, viz. Mr. Waller and Mr. Cowley, which, one would have thought, might have proved a sufficient defence and protection, against snarling critics. Notwithstanding which, four eminent wits of that age (two of which were Sir John Denham and Mr. Donne) published several copies of verses to Sir William's discredit, under this title, *Certain Verses written by several of the Author's Friends, to be reprinted with the second Edition of Gondibert*, in 8vo, London 1653. These verses were as wittily answered by the author, under this title, *The incomparable Poem of Gondibert, vindicated from the wit combat of four Esquires, Clinias, Dametas, Sancho, and Jack Pudding*; Printed in 8vo, London, 1665. Vid. *Langbain's Account of Dramatic Poets.*" Rhodalind, daughter of Aribert King of Lombardy, is the person alluded to.

*There lovers seek the royal Rhodalind
 Whose secret breast was sick for Gondibert.*

(See *Gondibert*, by Sir W. D. book 2. canto 2. st. 139. ib. st. 157. p. 129. book 3. canto 2. st. 30, &c. canto 4. st. 14, 15, 16, 17, &c.)

v. 395, 396.——*But he had grace,—And rather took a country lass*] Birtha daughter to Astragon, a Lombard lord, and celebrated philosopher and physician. (See *Gondibert*, b. 1. canto 6. st. 64, 65, 66, 69, 96, b. 2. canto 7. st. 4. canto 8. st. 47, 48, 53, 57.)

Strip nature naked to the skin,
 You'll find about her no such thing.
 It may be so, yet what we tell
 Of Trulla, that's improbable,
 Shall be depos'd by those have seen't, 405
 Or what's as good, produc'd in print ;
 And if they will not take our word,
 We'll prove it true upon record.

The upright Cerdon next advanc'd,
 Of all his race the valiant'st : 410
 Cerdon the Great, renown'd in song,
 Like Herc'les, for repair of wrong ;
 He rais'd the low, and fortify'd
 The weak against the strongest side ;

*Yet with as plain a heart as love untaught
 In Birtha wears, I here to Birtha make
 A vow, that Rhodalind I never sought,
 Nor now wou'd with her love her greatness take.
 Let us with secrecy our love protect,
 Hiding such precious wealth from public view,
 The proffer'd glory I will first suspect
 As false, and shun it, when I find it true.*

Gondibert's words to Birtha, part 3. canto 2. st. 74, 76.

See canto 4 and 5.

v. 399, 400. *To government, which they suppose—Can never be upheld in prose*] A ridicule on Sir William Davenant's preface to Gondibert, where he endeavours to shew, that neither divines, leaders of armies, statesmen, nor ministers of the law, can uphold the government, without the aid of poetry. (Mr. W.)

v. 409. — *Cerdon*] A one-eyed cobbler, (like his brother Colonel Hewson) and great reformer. The Poet observes, that his chief talent lay in preaching. Is it not then indecent, and beyond the rules of decorum, to introduce him into such rough company ? No ; it is probable he had but newly set up the trade of a teacher ; and we may conclude, that the Poet did not think, that he had so much sanctity as to debar him the pleasure of his beloved diversion of bear-baiting. (Mr. B.)

Ill has he read, that never hit 415
 On him, in Muses' deathless writ.
 He had a weapon keen and fierce,
 That through a bull-hide shield wou'd pierce,
 And cut it in a thousand pieces, 420
 Tho' tougher than the knight of Greece his;

v. 413, 414. *He rais'd the low, and fortify'd — The weak against the strongest side*] Alluding, as Mr. Warburton observes, to his profession of a cobbler, who supplied a heel torn off, and mended a bad sole. In the *Tale of a Cobbler, and Vicar of Bray*, (*Butler's Spurious Remains*, 1727, p. 137.) are the following lines.

*So going out into the streets,
 He bawls with all his might,—
 If any of you tread awry
 I'm here to set you right.
 I can repair your leaky boots
 And underlay your soles:
 Back-sliders I can underprop,
 And patch up all your holes.*

Mr. Walker (*Hist. of Independency*, part 4. p. 70.) calls Colonel Hewson, the cobbler, the *Commonwealth's upright-setter*, and as such, he is humorously bantered, in a ballad intitled, *A Quarrel betwixt Tower-hill and Tyburn*, *Collection of Loyal Songs*, reprinted 1731, vol. 2. No. 2. p. 4.

v. 415, 416. *Ill has he read, that never hit — On him in Muses' deathless writ*] Because the *Cobbler* is a very common subject in old ballads, (Mr. W.)

*Recorded Rhodalind, whose high renown
 Who miss in books, not luckily have read.*

Gondibert, book 1. canto 1. (ED.)

v. 420, 421. *And cut it in a thousand pieces,—Tho' tougher than the Knight of Greece his*]

Αἶας ——— φίλων δάκρυ' ἔστ' ἀπύργου

Χάλας ἐπ' ἀβύσσου.

Homeri Iliad. VII. 219, 220.

*Stern Telamon behind his ample shield,
 As from a brazen tow'r, o'erlook'd the field;
 Huge was its orb, with seven thick folds o'ercast,
 Of tough bull-hides, of solid brass the last.*

With whom his black-thumb'd ancestor
 Was comrade in the ten years war ;
 For when the restless Greeks sat down
 So many years, before Troy town, 425
 And were renown'd, as Homer writes,
 For well sol'd boots, no less than fights ;
 They ow'd that glory only to
 His ancestor, that made them so.
 Fast friend he was to *reformation*, 430
 Until 'twas worn quite out of fashion.

*(The work of Tychius, who in Hyle dwell'd
 And all in arts of armory excell'd,) This Ajax bore before his manly breast,
 And, threat'ning, thus his adverse chief address'd.—Mr. Pope.*

Thus humourously burlesqued, *Homer Travestie*, vol. 2.

*Ajax behind his shield did keep,
 But ventur'd now and then to peep ;
 A dev'lish thumping shield it was,
 'Twould load an English ox or ass ;
 Look Scotland thro' till you are blind,
 So large a targe you'll hardly find :
 Seven good tup-skins as can be seen,
 Cover'd a greasy kitchen screen ;
 The roast-meat side of which we find,
 With old tin cannisters was lin'd :
 One Tychius who dwelt in Hyle,
 Where Yorkshire shoes are made most vilely,
 Finish'd this shield, and made it neat
 By sawing off two clumsy feet :
 This potlid Ajax held before
 His guts, and then began to roar. (Ed.)*

v. 422. *With whom his black thumb'd ancestor*] The thumb of a cobbler being black, it is a sign of his being diligent in his business, and that he gets money, according to the old rhyme.

*The higher the plumb tree, the riper the plumb ;
 The richer the cobbler, the blacker his thumb. (Dr. W. W.)*

Next rectifier of wry law,
 And wou'd make three to cure one flaw.
 Learned he was and cou'd take note,
 Transcribe, collect, translate and quote. 435
 But preaching was his chiefest talent,
 Or argument, in which b'ing valiant,
 He us'd to lay about and stickle,
 Like ram, or bull, at conventicle:

v. 427. *For well-so'ld boots, no less than fights]*

Εὐκρημίδης, Ἀχαιοί.

Homeri Iliad. passim.

In a curious dissertation upon *boots*, written in express ridicule of Colonel Hewson, (probably shadowed under the character of Cerdon) is a humorous passage, which seems to explain the lines under consideration. "The second use is a use of reproof, to reprove all those that are self-willed, and cannot be persuaded to buy them *waxed boots*: but to such as these, examples move more than precepts, wherefore I will give one or two.—I read of Alexander the Great, that passing over a river in Alexandria, without his *winter boots*, he took such extreme cold in his feet, that he suddenly fell sick of a violent fever, and four days after died at Babylon. The like I find in Plutarch, of that noble Roman Sertorius; and also in Homer of Achilles, that leaving his *boots* behind him, and coming barefoot into the temple of Pallas, while he was worshipping on his knees at her altar, he was pierced into the heel by a venomous dart by Paris; the only part of him that was vulnerable, of which he suddenly died: which accident had never happened to him, (as Alexander Ross, that little Scotch Mythologist, observes) had he not two days before pawned his *boots* to Ulysses, and so was forced to come without 'them to the Trojan sacrifice: he also further observes, that this Achilles, (of whom Homer has writ such wonders) was but a shoemaker's boy of Greece, and that when Ulysses sought him out, he at last found him at the distaff, spinning of shoemaker's thread. Now this boy was so beloved, that as soon as it was reported abroad, that the Oracle had chosen him to rule the Grecians, and conquer Troy, all the journeymen in the country listed themselves under him, and these were the Myrmidons, wherewith he got all his honour, and overcame the Trojans." *Phoenix Britannicus*, p. 268. (Mr. B.)

v. 436. *But preaching was his chiefest talent]* Mechanics of all sorts were then preachers, and some of them much followed, and admired by

For disputants, like rams and bulls, 440
Do fight with arms that spring from sculls.

Last Colon came, bold man of war,
Destin'd to blows by fatal star;
Right expert in command of horse,
But cruel, and without remorse. 445

the mob. "I am to tell thee, christian reader, (says Dr. Featley, *Preface to his Dipper Dipped*, wrote 1645, and published 1647, p. 1.) this new year of new changes never heard of in former ages: namely of stables turned into temples, (and I will beg leave to add temples turned into stables, as was that of Saint Paul's and many more) stalls into quires, shopboards into communion tables, tubs into pulpits, aprons into linen ephods, and mechanics of the lowest rank, into priests of the high places.—I wonder that our door posts and walls sweat not, upon which such notes as these, have been lately affixed. *'On such a day such a brewer's clerk exerciseth; such a taylor expoundeth; such a waterman teacheth.*—If cooks instead of mincing their meat, fall upon dividing of the word; if taylor's leap up from the shop-board into the pulpit, and patch up sermons out of stolen shreds; if not only of the lowest of the people, as in Jeroboam's time, priests are consecrated to the most high God—Do we marvel to see such confusion in the church as there is." They are humourously girded in a tract intitled, *The Reformato precisely charactered by a modern Church-warden*, p. 11. (*Pub. Libr. Cambridge*, xix. 9. 7.) "Here are *felt-makers* (says he) who can roundly deal with the blockheads, and neutral dimicasters of the world; *coblers* who can give good *rules* for *upright walking*, and handle scripture to a *bristle*; *coachmen*, who know how to *lash* the beastly enormities, and curb the headstrong insolences of this brutish age, stoutly exhorting us to stand up for the truth, lest the *wheel of destruction* roundly overrun us. We have *weavers* that can sweetly inform us, of the *shittle swiftness* of the times, and practically tread out the vicissitude of all sublunary things, till the *web* of our life be cut off: and here are mechanics of my profession, who can separate the pieces of salvation from those of damnation, measure out every man's portion, and cut it out by a *thread*, substantially pressing the points, till they have fashionably filled up their work with a well-bottomed conclusion." Mr. Thomas Hall, in proof of this scandalous practice, published a tract, intitled, *The pulpit guarded by seventeen Arguments*, 1651, occasioned by a dispute at Henley in Warwickshire, August 20th, 1650, against Lawrence Williams a nailer, public preacher.

That which of Centaur long ago
 Was said, and has been wrested to
 Some other knights, was true of this,
 He and his horse were of a piece.
 One spirit did inform them both, 450
 The self-same vigour, fury, wroth :
 Yet he was much the rougher part,
 And always had a harder heart ;
 Although his horse had been of those
 That fed on man's flesh, as fame goes ; 455

Thomas Palmer a baker, public preacher ; Thomas Hind a plow-wright, public preacher ; Henry Oakes a weaver, preacher ; Hum. Rogers lately a baker's boy, public preacher.

*God keep the land from such translators,
 From preaching coblers, pulpit praters,
 Of order and allegiance haters.*

Mercurius Insanus Insanissimus, No. 3.

See more Sir John Birkenhead's *Paul's Church-yard*, cent 1. class 4. s. 83. *May's Hist. of the Parliament*, lib. 1. chap. 9. p. 114. *Sir Edward Deering's Speeches*, *Selden's Table-talk*, p. 93. *A Satyr against Hypocrisy*, p. 24.

v. 442.—Colon] Ned Perry, an hostler. (Mr. B.)

v. 446, 447. *That which of Centaur long ago — Was said, and has been wrested to]* A ridicule on the false eloquence of romance-writers, and bad historians, who set out the unwearied diligence of their hero, often expressing themselves in this manner, *He was so much on horseback, that he was of a piece with his horse, like a centaur.* (Mr. W.)

v. 455. *That fed on man's flesh, as fame goes]* Alluding either to the story of Diomedes King of Thrace, of whom it is fabled, that he fed his horses with man's flesh, and that Hercules slew him, and threw him to his own horses, to be eaten by them.

*Non tibi succurrit crudi Diomedis imago,
 Efferus humanæ qui dape pavit equas ?*

Ovidii Epist. Deianira Herculi, v. 67, 68.

Lucani Pharsal. 2. 162, &c. Claudian, lib. 1. Carm. 3. 254. Libanii Sophista declamat. 7. Op. tom 1. p. 321. Dr. Swift's Intelligencer, No. 2. p. 13. or Glaucus's horses which tore him in pieces. Virg. Georg. 3.

Strange food for horse! and yet, alas,
 It may be true, for *flesh is grass*.
 Sturdy he was, and no less able
 Than Hercules to cleanse a stable;
 As great a drover, and as great 460
 A critic too, in hog or neat.
 He ripp'd the womb up of his mother,
 Dame Tellus, 'cause she wanted fother,
 And provender, wherewith to feed
 Himself, and his less cruel steed. 465
 It was a question whether he
 Or's horse were of a family

*But, far above the rest, the furious mare,
 Barr'd from the male, is frantic with despair. —
 For this, (when Venus gave them rage and pow'r)
 Their master's mangled members they devour,
 Of love defrauded in their longing hour. Mr. Dryden.*

Ross (in *Macbeth*, act 2. vol. 5. p. 418.) speaking of the remarkable things preceding the king's death, says,

*"And Duncan's horses, (a thing most strange and certain,)
 Beauteous and swift, the minions of the race,
 Turn'd wild in nature, broke their stalls, flung out,
 Contending 'gainst obedience, as they would make
 War with mankind.—*

Old Man. 'Tis said, they eat each other.

Ross. *They did so, to th' amazement of mine eyes
 That look'd upon't."*

v. 459. *Than Hercules to cleanse a stable*] See an account of his cleansing the stables of Augeas King of Elis, by drawing the river Alpheus through them. *Diodor. Sicul. Rer. Antiq.* lib. 5. p. 101. *Basil.* 1548. *Montfaucon's Antiquity explained*, vol. 1. part 2. p. 129.

v. 462. *He ripp'd the womb up of his mother, &c.*] Poetry delights in making the meanest things look sublime and mysterious; that agreeable way of expressing the wit and humour our poet was master of, is partly manifested in this verse: A poetaster would have been contented with giving this thought in Mr. Butler the appellation of plowing, which is all it signifies. (Mr. B.)

More worshipful : 'till antiquaries
 (After th'ad almost por'd out their eyes)
 Did very learnedly decide 470
 The business on the horse's side,
 And prov'd not only horse but cows,
 Nay pigs, were of the elder house :
 For beasts, when man was but a piece
 Of earth himself, did th' earth possess. 475
 These worthies were the chief that led
 The combatants, each in the head
 Of his command, with arms and rage,
 Ready, and longing to engage.
 The numerous rabble was drawn out 480
 Of sev'ral counties round about,

v. 474, 475. *For beasts, when man was but a piece—Of earth himself, did th' earth possess*] Mr. Sylvester, the translator of *Dubartas's Divine Weeks*, p. 206. thus expresses it ;

*Now of all creatures, which his word did make,
 Man was the last, that living breath did take ;
 Not that he was the least ; or that God durst
 Not undertake so noble a work at first ;
 Rather, because he should have made in vain
 So great a prince, without on whom to reign.*

v. 476, 477. *These worthies were the chief that led—The combatants, &c.*] The characters of the leaders of the bear-baiting being now given, a question may arise, why the Knight opposes persons of his own stamp, and of his own way of thinking, in that recreation ? It is plain, that he took them to be so, by his manner of addressing them, in the famous harangue which follows. An answer may be given several ways : he thought himself bound in commission and conscience, to suppress a game, which he and his Squire had so learnedly judged to be unlawful ; and therefore he could not dispense with it, even in his brethren ; he insinuates, that they were ready to engage in the same pious designs with himself ; and the liberty they took was by no means suitable to the character of reformers : in short, he uses all his rhetoric to cajole, and threats to terrify them to desist from their darling sport, for the plausible saving their cause's reputation. (Mr. B.)

From villages remote, and shires,
 Of east and western hemispheres :
 From foreign parishes and regions,
 Of different manners, speech, religions, 485
 Came men and mastiffs ; some to fight
 For fame and honour, some for sight.
 And now the field of death, the lists,
 Were enter'd by antagonists,
 And blood was ready to be broach'd ; 490
 When Hudibras in haste approach'd,
 With Squire and weapons to attack 'em :—
 But first thus from his horse bespake 'em.

v. 485. *Of different manners, speech, religions*] Never were there so many different sects and religions in any nation, as were then in England. Mr. Case told the Parliament, in his thanksgiving sermon for the taking of Chester, (see *Continuation of Friendly Debate*, p. 8.) “ That there was such a numerous increase of errors and heresies, that he blushed to repeat, what some had affirmed, namely, that there were no less than an hundred and fourscore several heresies propagated and spread in the neighbouring City, (London) and many of such a nature (says he) as that I may truly say in Calvin's language, the errors and innovations under which they groaned of late years, were but tolerable trifles, children's play, compared with these damnable doctrines of devils. (See likewise *Ep. Ded.* prefixed to *Mr. Edwards's Gangrena*, part 1.) And Mr. Ford, a celebrated divine of those times, observed, (*Assize Sermon at Reading*, Feb. 28, 1653, p. 21, 22.) “ That in the little town of Reading, he was verily persuaded, if Augustin's and Epiphanius's catalogues of heresies were lost, and all other modern and ancient records of that kind, yet it would be no hard matter to restore them with considerable enlargements from that place: that they have Anabaptism, Familism, Socinianism, Pelagianism, Ranting, and what not? and that the devil was served in heterodox assemblies, as frequently as God in theirs. And that one of the most eminent church-livings in that county, was possessed by a blasphemer, one in whose house he believed same there could testify, that the devil was as visibly familiar as any one of the family.” See a long list of sects in a tract, intitled, *The Simple Cobler of Agawam in America*. 1647, p. 11. and *Tatler*, vol. 4. No. 256.

What rage, O Citizens! what fury
 Doth you to these dire actions hurry! 495
 What *æstrum*, what phrenetic mood
 Makes you thus lavish of your blood,
 While the proud VIES your trophies boast
 And unreveng'd walks — ghost!

v. 494, 495. *What rage, O Citizens! what fury—Doth you to these dire actions hurry*] Alluding to those lines in Lucan, upon Crassus's death, *Pharsal.* lib. 1. 8, 9, &c.

*Quis furor, O Cives, quæ tanta licentia ferri
 Gentibus invisit Latinum præbere cruorem?
 Cumque superba foret Babylon spolianda tropæis
 Ausoniis; umbraque erraret Crassus inultâ
 Bella geri placuit nullos habitura triumphos? &c.*

Thus translated by Sir Arthur Gorges, 1614, in the same metre,

*Dear Citizens, what bruinsick charms,
 What outrage of disorder'd arms
 Leads you to feast your envious foes;
 To see you gor'd with your own blows?
 Proud Babylon your force doth scorn,
 Whose spoils your trophies might adorn;
 And Crassus' unrevenged ghost
 Roams wailing thro' the Parthian coast.*

See likewise Mr. Rowe's translation.

v. 496. *What æstrum, &c.*) **Æstrum* is not only a Greek word for madness, but signifies also a gad-bee or horse-fly, that torments cattle in the summer, and makes them run about as if they were mad.

v. 498. *While the proud VIES, &c.*] This refers to the great defeat given to Sir William Waller, at the Devises, of which the reader may meet with an account in *Lord Clarendon's History of the Rebellion*, vol. 2. p. 224, 225, 226; and in *Mr. Echard's History of England*, vol. 2. p. 420, and the blank is here to be filled up with the word Waller's; and we must read *Waller's ghost*; for though Sir William Waller made a considerable figure among the generals of the rebel Parliament, before this defeat, yet afterwards he made no figure, and appeared but as the *ghost* or shadow of what he had been before. (Dr. B.) The Devises, called De Vies, Devises, or the *Vies*, *Camden's Wiltshire*, Coll. 88. edit. 1695. It is on the utmost part of Rundway Hill, *Camden*, *ibid.* coll. 103; *Fuller's Worthies, Wiltshire*, p. 155. Sir John Denham, speaking of the

What towns, what garrisons might you 500
 With hazard of this blood subdue,
 Which now y're bent to throw away
 In vain, 'untriumphable fray?
 Shall *saints* in civil bloodshed wallow
 Of *saints*, and let the *Cause* lie fallow? 505

bursting of eight barrels of gunpowder, whereby the famous Sir Ralph Hopton was in danger of being killed, (see *Loyal Songs against the Rump*, reprinted 1731, vol. 1. p. 107.) has the following lines:

*You heard of that wonder, of the lightning and thunder,
 Which made the lie so much the louder;
 Now list to another, that miracle's brother,
 Which was done with a firkin of powder.
 Oh what a damp, it struck thro' the camp,
 But as for honest Sir Ralph,
 It blew him to the Vies, without beard or eyes,
 But at least three heads and a half.*

The *Vies* built by Dunwallo, *Fabyan's Chronicle*, part 2. chap. 28. folio 10.

v. 503. *In vain untriumphable fray*] A pleasant allusion to the Roman custom, which denied "a triumph to a conqueror in civil war. (Mr. W.) The reason of which was, because the men there slain were citizens and not strangers, which was the reason that neither Nasica having vanquished Gracchus and his followers, nor Metellus suppressing Caius Opimius, nor Antonius defeating Cataline, were admitted to a triumph. Nevertheless when Lucius Sylla had surprised the cities of Græcia, and taken the Marian citizens, he was allowed triumphant-wise to carry with him the spoils gained in those places." (*Sir William Segar's book, intitled, Of Honour Civil and Military*, chap. 20. p. 140. *Tatler*, No. 63.)

v. 504. *Shall saints in civil bloodshed wallow*] Mr. Walker observes, (*History of Independency*, part 1. p. 143.) "That all the cheating, covetous, ambitious persons of the land, were united together under the title of the *godly*, the *saints*, and shared the fat of the land between them;" and (p. 148.) he calls them the saints who were canonized no where, but in the devil's calendar. When I consider the behaviour of these pretended saints to the members of the church of England, whom they plundered unmercifully, and to brother saints of other sects, whom they did not

The Cause, for which we fought and swore
 So boldly, shall we now give o'er?
 Then because quarrels still are seen,
 With oaths and swearings to begin,
 The Solemn League and Covenant, 510
 Will seem a mere God-dam-me rant :

spare in that respect, when a proper occasion offered, I cannot help comparing them with Dr. Rondibilis (*Rabelais*, book 3. chap. 34. p. 235.) who told Panurge, "That from wicked folks he never got enough, and from honest people he refused nothing." See *Sir R. L'Estrange's Moral to the Fable of the Tub of Rats*, &c. part 2. fab. 236.

v. 514, 515. —*Make war for the KING,—Against himself*] The Presbyterians, in all their wars against the King, maintained still that they fought for him; for they pretended to distinguish his *political person*, from his *natural one*; his *political person* they said, must be, and was with the Parliament, though his *natural person* was at war with them. And therefore when at the end of his speech he charged them to keep the peace, he does it in the name of the *King and Parliament*; that is the *political*, not the *natural King*. This was the Presbyterian method, whilst they had the ascendent, to join King and Parliament. In the Earl of Essex's commission the King was named, but left out in that of Sir Thomas Fairfax. (See Lord Hollis's observation upon it, *Memoirs*, p. 34.) This piece of grimace, is alluded to in the parable of *The Lion and the Fox*; *Butler's Spurious Remains*.

You know when civil broils grew high,
 And men fell out they knew not why;
 That I was one of those that went
 To fight for King and Parliament.
 When that was over, I was one
 Fought for the Parliament alone;
 And though to boast it argues not,
 Pure merit me a halbert got;
 And as Sir Samuel can tell,
 I us'd the weapon passing well.

(Serjeant Thorp, one of their iniquitous judges, took great pains to establish this distinction, in his charge to the Grand Jury at York Assize, May 20, 1648, p. 11. *penes me*) Mr. Richard Overton (in his appeal from the *Degenerate Representative Body, the Commons of England—to the Body represented*, 1647, p. 18.) plays their own artillery upon them.

And we that took it, and have fought,
 As lewd as drunkards that fall out.
 For as we make war *for the KING*
Against himself, the self-same thing 515
 Some will not stick to swear we do
 For God, and for Religion too :
 For if bear-baiting we allow,
 What good can *reformation* do ?

" There is a difference (says he) between their Parliamentary and their own personal capacity, and their actions are answerably different ; therefore the rejection, disobedience, and resistance of their personal commands, is no rejection, disobedience, or resistance of their Parliamentary authority ; so that he that doth resist their personal commands, doth not resist the Parliament ; neither can they be censured, or esteemed as traitors, rebels, disturbers, or enemies to the state ; but rather as preservers, conservers, and defenders thereof." (See more *Impartial Examination of Mr. Neal's second vol. of the History of the Puritans*, p. 377. *Impartial Examination of his third vol.* p. 305. *Preface to a Tract, intitled, A Looking-glass for Schismatics*, 1725.) The fanatical Jesuits (1687) seem to have borrowed this distinction from these Jesuitical fanatics. The Pope himself being suspected as a favourer of Molinos, (or what was called the heresy of the Quietists) " on the 13th of February, some were deputed from the court of the inquisition to examine him, not in the quality of Christ's vicar, or St. Peter's successor ; but in the single quality of Benedict Odescalchi." (*Baker's History of the Inquisition*, p. 430.)

v. 519. *What good can reformation do*] This was the cant of some of them, even in their public sermons. " The people of England (says Richard Kentish, *Fast Sermon before the Commons, November 24, 1647*, p. 17.) once desired a reformation, covenanted for a reformation, but now they hate to be reformed." Their way of reforming is sneered by the author of *An Elegy upon the incomparable King Charles I.* 1648, p. 11.

Brave Reformation, and a thorough one too,
 Which to enrich yourselves, must all undo.
 Pray tell us (those that can) what fruits have grown
 From all your seeds in blood and treasure sown ?
 What would you mend ? when your projected state
 Doth *from* the best in form degenerate ?

The blood and treasure that's laid out, 520
 Is thrown away, and goes for nought.
 Are these the fruits o' th' *Protestation*,
 The prototype of reformation,
 Which all the saints, and some, since martyrs,
 Wore in their hats like wedding garters, 525
 When 'twas resolv'd by either House
 SIX MEMBERS' quarrel to espouse?
 Did they, for this, draw down the rabble,
 With zeal and noises formidable;
 And make all cries about the town 530
 Join throats to cry the Bishops down?

*Or why should you (of all) attempt the cure
 Whose facts nor gospel tests nor laws endure?
 But like unwholesome exhalations met,
 From your conjunction only plagues beget.
 And in your circle, as imposthumes fill,
 Which by their venom their whole body kill.*

v. 525. *Wore in their hats, &c.*] When the tumultuous rabble came to Westminster, crying to have justice done upon the Earl of Strafford, they rolled up the *Protestation*, or some piece of paper resembling it, and wore it in their hats, as a badge of their zeal: they might probably do the same upon the impeachment of the SIX MEMBERS. (Dr. B.) "The Buckinghamshire men were the first, who, whilst they expressed their love to their knight, (Hambden) forgot their sworn oath to their King, and instead of feathers, they carried a printed *Protestation* in their hats, as the Londoners had done a little before upon the spear's point." (See a tract, entitled, *The True Informer*, &c. Oxford, 1643, p. 27.)

v. 527. *SIX MEMBERS' quarrel to espouse*] "The SIX MEMBERS were the Lord Kimbolton, Mr. Pym, Mr. Holles, Mr. Hambden, Sir Arthur Hazlerig, and Mr. Stroud, whom the King ordered to be apprehended, and their papers seized; charging them of plotting with the Scots, and favouring the late tumults; but the house voted against the arrest of their persons or papers; whereupon the King having preferred articles against those members, he went with his guard to the house to demand them; but they, having notice, withdrew."

Who having round begirt the Palace,
 (As once a month they do the gallows)
 As members gave the sign about,
 Set up their throats with hideous shout. 535
 When tinkers bawl'd aloud to settle
Church discipline, for patching kettle :
 No sow-gelder did blow his horn
 To geld a cat, but cry'd *reform*.
 The oyster-women lock'd their fish up, 540
 And trudg'd away, to cry, *no Bishop*.

v. 531. *Join throats to cry the bishops down.*] "It is fresh in memory (saith the author of a tract, intitled, *Lex Talionis*) how this city sent forth its spurious scum in multitudes to cry down Bishops, root and branch; who like shoals of herrings, or swarms of hornets, lay hovering about the Court with lying pamphlets and scandalous pasquils, until they forced the King from his throne, and banished the Queen from his bed, and afterwards out of the kingdom." "Good Lord (says the *True Informer*, &c. Oxford, 1643, p. 12.) what a deal of dirt was thrown in the Bishops' faces!—what infamous ballads were sung; what a thick cloud of epidemical hatred hung suddenly over them; so far, that a dog with a black and white face was called a Bishop." And it is certain, that these mobs were encouraged by Alderman Pennington, and other Members of the House of Commons; (and by some of the Clergy, particularly by Dr. Burges, who called them his ban-dogs, and said he could set them on and take them off as he pleased; *Wood's Athen. Oxon.* vol. 2. coll. 236. *Echard's History of England*, vol. 2.) and it is no wonder that the mob without doors were so furious against them, when so much encouragement was given within; and upon one of these clamourers, who was an Alderman, (and probably Pennington) it was well turned by Mr. Selden, "Mr. Speaker (says the Alderman) there are so many clamours against such and such of the Prelates, that we shall never be quiet till we have no more Bishops." Mr. Selden, upon this, informs the House, "what grievous complaints there were for high misdemeanors against such and such Aldermen; and therefore (says he) by a parity of reason, it is my humble motion that we have no more Aldermen." (*L'Estrange's Reflection upon Poggius's Fable of a Priest and Epiphany*, part 1. fab. 364.) See a further account of the mobs of those times, *ΕΙΣΗΓΗΤΗΡΙΟΝ* chap. 4.

The mouse-trap men laid save-alls by,
 And 'gainst *ev'l counsellors* did cry.
 Botchers left old cloaths in the lurch,
 And fell to turn and patch the *Church*. 545
 Some cry'd the *Covenant*, instead
 Of pudding-pies and gingerbread.
 And some for brooms, old boots and shoes,
 Bawl'd out to *purge the Common-house* ;
 Instead of kitchen-stuff, some cry 550
A gospel-preaching ministry ;

v. 554, 555. *A strange harmonious inclination—Of all degrees to reformation*] Those flights, which seem most extravagant in our Poet, were really excelled by matter of fact. The Scots (in their *large Declaration*, 1637, p. 41.) begin their petition against the *Common Prayer-book*, thus — “ We men, women, and children, and servants, having considered,” &c. *Foulis's History of Wicked Plots*, &c. pag. 91.

v. 558, 559. *Hath public faith, like a young heir—For this ta'en up all sorts of ware*] This thought seems to have been borrowed from Mr. Walker, (*History of Independency*, 1661, part I. p. 11.) “ The most observable thing (says he) is to see this old Parliament, like a young prodigal, take up money upon difficult terms, and entangle all they had for a security.” They took up ammunition, provisions, and cloaths for their army, promising to pay for them as soon as they could raise money ; and tradesmen took their word, and trusted them with their goods, upon what they called the *public faith*, upon a promise of eight pound *per cent.* interest ; (as is mentioned by most of the historians of those times) vast quantities of plate were brought into the Parliament Treasury to be coined into money for the payment of the soldiers, but the Parliament broke their public faith, and performed few of their promises ; so that many of the tradesmen that trusted them broke ; and many of those that brought in their plate were cheated of both their principal and interest. “ Never was there such double dealing (says Mr. James Howel, *Philanglus*, p. 146.) by any public assembly ; for when the lenders upon the public faith came to demand their money, they could not have it, unless they doubled their first sum, together with the interest they received ; and then they should have the value in church and crown lands. But if they doubled not both interest and principal, they should not be capable

And some for old suits, coats or cloak,
 No *surplices* nor *service-book*,
 A strange harmonious inclination
 Of all degrees to *reformation*. 555
 And is this all? is this the end
 To which these carry'ngs on did tend?
 Hath *public faith*, like a young heir,
 For this ta'en up all sorts of ware,
 And run in't ev'ry tradesman's book, 560
 'Till both turn'd bankrupts, and are broke?

of having any lands allowed for their money. Divers, (says he) to my knowledge, have ruined themselves thereby, and though they clamoured and spoke high language at the Parliament doors, and were promised satisfaction, yet could not get a penny to this day :”—And divers interlopers were used to buy these public faith bills for half a crown in the pound. See a farther account of their public faith, in a tract, intituled, *A Second Complaint; being an honest Letter to a doubtful Friend, about Riffing the Twentieth Part of his Estate*, 1643. *History of Independency*, part 1. p.3. part 2. p.78. A Song, intituled, *The Clown*, *Coll. of Loyal Songs*, re-printed 1731, vol. 2. p. 191. *Mercurius Politicus*, No. 387. p. 62, 63, 64. *The Speech and Confession of the Covenant, at its Burning by the Executioner*, 1661, p. 15. *Heath's Chronicle*, p. 37.

v. 562. *Did saints for this bring in their plate*] One of these pretended saints, who generally in his prayers pleads poverty, yet thanks God upon this occasion for enabling him to subscribe some plate to the Parliament. “O my good Lord God—accept of my due thanks for all sorts of mercies, spiritual and temporal, to me and mine; in special, I praise thee for my riches in plate, by which I am enabled to subscribe fifteen pounds in plate for the use of the Parliament, as I am called upon for to do it by Commissioners this day.” *Mr. George Swathe's Prayers*, p. 37.

— without stay

Our callings and estates we flung away;
 Our plate, our coin, our jewels, and our rings,
 Arms, ornaments, and all our precious things,
 To you we brought as bountifully in,
 As if they had old rusty horse-shoes been.

Opobalsamum Anglicanum.—By George Withers, Esq. 1646. p. 3.

Did *saints*, for this, bring in their plate,
 And crowd as if they came too late?
 For when they thought the *Cause* had need on't,
 Happy was he that could be rid on't. 565
 Did they coin piss-pots, bowls, and flagons
 Int' officers of horse and dragoons;
 And into pikes and musqueteers
 Stamp beakers, cups, and porringers?
 A thimble, bodkin, and a spoon, 570
 Did start up living men as soon
 As in the furnace they were thrown,
 Just like the dragon's teeth b'ing sown.
 Then was the *Cause* all gold and plate,
 The brethren's offerings, consecrate, 575

v. 570, 571. *A thimble, bodkin, and a spoon,—Did start up living men as soon, &c.*] Mr. Thomas May (who stiles himself Secretary of the Parliament, *History of the Parliament of England*, 1647, lib. 2. chap. 5. p. 97.) observes, "That the Parliament were able to raise forces, and arm them well, by reason of the great masses of money and plate which to that purpose were heaped up in Guildhall,—where not only the wealthiest citizens and gentlemen who were near dwellers, brought in their large bags and goblets, but the poor sort presented their mites also, in-somuch, that it was a common jeer of men disaffected to the cause to call it *The Thimble and Bodkin Army*." See Note upon part 2. canto 2. v. 775. *The French Report, Collection of Loyal Songs, re-printed 1731*, vol. 1. No. 11. p. 25. *A Song upon bringing in the Plate*, ib. vol. 1. No. 22. p. 47. *Rump Rampant*, vol. 2. No. 15. p. 61.

v. 573. *Just like the dragon's teeth b'ing sown*] See *The fable of Cadmus*, Ovid. *Metamorph.* lib. 3. l. 502, &c.

v. 576. *Like th' Hebrew Calf*] *Exodus*, chapter 32. The Author of a book, intituled, *The History of English and Scotch Presbytery*, p. 320. observes upon this ordinance: "That the seditious zealots contributed as freely, as the idolatrous Israelites, to make a Golden Calf: and those who did not bring in their plate, they plundered their houses, and took it away by force; and at the same time commanded the people to take up arms, under the penalty of being hanged."

Like th' Hebrew Calf, and down before it
 The saints fell prostrate, to adore it :
 So say the wicked——and will you
 Make that *sarcasmous* scandal true,
 By running after dogs and bears, 580
 Beasts more unclean than calves or steers ?
 Have pow'rful preachers ply'd their tongues,
 And laid themselves out and their lungs :
 Us'd all means, both direct and sinister,
 I' th' power of gospel-preaching minister ? 585

v. 579. *Make that sarcasmous, &c.*] *Abusive or insulting had been better, but our Knight believed the learned language more convenient to understand in, than in his own mother tongue.

v. 581. *Beasts more unclean than calves or steers*] See an account of clean and unclean beasts, *Leviticus* 11. *Deuteronomy* 14.

v. 582. *Have pow'rful preachers ply'd their tongues*] Alluding to Mr. Edmund Calamy, (and others) who recommended this loan, in a speech at Guildhall, October 6, 1643 ; in which, among other reasons for a loan, he has the following one : " If ever, Gentlemen, you might use this speech of Bernardus Ochinus, (which he hinted at before) *O happy penny*, you may use it now ; *happy money*, that will purchase religion ; and purchase a reformation to my posterity ! *O happy money*, and blessed be God I have it to lend ! and I count it the greatest opportunity that God did ever offer to the godly of this kingdom, to give them some money to lend to this cause ; and I remember in this Ordinance of Parliament, it is called *advance money* ; it is called *An Ordinance to advance money towards the maintaining the Parliament Forces* ; and truly it is the highest advance of money, to make money an instrument to advance my religion ; the Lord give you hearts to believe this. For my part, I speak it in the name of myself, and in the names of these reverend ministers, we will not only speak to persuade you to contribute, but every one of us, that God hath given any estate to, we will all to our utmost power ; we will not only say *ite*, but *venite*." See more *id. ib.* Mr. Case, a celebrated preacher of those times, to encourage his auditors to a liberal contribution upon administering the sacrament, addressed them in this manner : *All ye that have contributed to the Parliament, come, and take this sacrament to your comfort.* (*Dugdale's Short View*, p. 566.)

Have they invented tones to win
 The women, and make them draw in
 The men, as Indians with the female
 Tame elephant inveigle the male?
 Have they told Prov'dence what it must do, 590
 Whom to avoid, and whom to trust to?

v. 586. *Have they invented tones to win, &c.*] The author of the *Dialogue between Timothy and Philatheus*, (*Preface to second vol.* 1710.) in banter of those times, says; "I knew a famous casuist, who, whenever he undertook the conversion of any of his precise neighbours, most commonly made use of the following address.—H-a-h Fre-nd, Thou art in darkness, yea in thick darkness,—The Lord—he—I say, he—he shall enlighten thee. Hearken to him, hear him, attend to him, advise with him; enquire for him—(*raising his voice*)—Poh!—or Pshaw!—(*here pull out the handkerchief*) he shall enlighten thee, he shall kindle thee, he shall inflame thee, he shall consume thee, yea, even he,—Heigh-ho;" (*this through the nose*) and by this well tuned exordium, he charmed all the brethren most melodiously, and rivalled all the noses and night-caps in the neighbourhood."

v. 588, 589. *As Indians with the female—Tame elephant inveigle the male*] The manner of taking wild elephants in the kingdom of Pegu, is by a tame female elephant bred for that purpose; which being anointed with a peculiar ointment, the wild one follows her into an inclosed place, and so is taken. (*Purchase his Pilgrims*, vol. 5. 4th edit. p. 183.) See a larger account, *Philosophical Transactions*, No. 326. vol. 27. p. 66, &c. and the manner of taming elephants in Zeylan, by Mr. Strachan, *Philosophical Transactions*, No. 277. vol. 23. p. 1051.

v. 590. *Have they told Prov'dence what it must do*] "It was a common practice to inform God of the transactions of the times. Oh my good Lord God, (says Mr. G. Swathe, *Prayers*, p. 12.) I hear the King hath set up his standard at York, against the Parliament and City of London—look thou upon them, take their cause into thine own hand; appear thou in the cause of thy saints; the cause in hand—It is thy cause, Lord; we know that the King is misled, deluded, and deceived by his Popish, Arminian, and temporizing, rebellious, malignant faction and party, &c." "They would (says Dr. Echard, *Observations on the Answer to the Enquiry into the Occasions of the Contempt of the Clergy*, p. 67.) in their prayers and sermons, tell God, that they would be willing to be at

Discover'd th' enemy's design,
 And which way best to countermine?
 Prescrib'd what ways it hath to work,
 Or it will ne'er advance the Kirk? 595
 Told it the news o' th' last express,
 And after good or bad success,
 Made prayers, not so like petitions,
 As overtures and propositions,
 (Such as the army did present 600
 To their creator, the Parliament)
 In which they freely will confess,
 They will not, cannot acquiesce,

any charge and trouble for him, and to do, as it were, any kindness for the Lord; the Lord might now trust them, and rely upon them, they should not fail him; they should not be unmindful of his business; his work should not stand still, nor his designs be neglected. They must needs say, that they had formerly received some favours from God, and have been (as it were) beholden to the Almighty, but they did not much question, but they should find some opportunity of making some amends for the many good things, and (as I may so say) civilities which they had received from him; indeed, as for those that are weak in the faith, and are yet but *babes in Christ*, it is fit that such should keep at some distance from God, should kneel before him, and stand (as I may so say) cap in hand to the Almighty; but as for those that are strong in all gifts, and grown up in all grace, and are come to a fulness and ripeness in the Lord Jesus; it is comely enough to take a great chair, and sit at the end of the table, and with their cocked hats on their heads, to say, God, we thought it not amiss to call upon thee this evening, and let thee know how affairs stand; we have been very watchful since we were the last with thee; and they are in a very hopeful condition; we hope that thou wilt not forget us; for we are very thoughtful of thy concerns. We do somewhat long to hear from thee, and if thou pleasest to give us such a thing (victory) we shall be (as I may so say) good to thee in something else when it lies in our way." See a remarkable Scotch prayer much to the same purpose, *Scourge*, by Mr. Lewis, No. 16. p. 130. edit. 1717.

v. 603. *They will not, cannot acquiesce*] Alluding probably to their saucy expostulations with God from the pulpit. Mr. Vines, in St. Cle-

Unless the work be carry'd on
 In the same way they have begun, 605
 By setting church and common-weal
 All on a flame, bright as their zeal,
 On which the saints were all a-gog,—
 And all this for a bear and dog?
 The Parliament drew up petitions 610
 To 'tself, and sent them, like commissions,

ment's Church near Temple Bar, used the following words: "O Lord, thou hast never given us a victory this long while, for all our frequent fasting; what dost thou mean, O Lord, to fling us into a ditch, and there to leave us?" (*Dugdale's Short View of the Troubles*, p. 570.) And one Robinson in his prayer, at Southampton, August 25, 1642, expressed himself in the following manner, "O God, O God, many are the hands that are lift up against us, but there is one God, it is thou thyself, O Father, who dost us more mischief than they all." (See *Seppen's Preacher's Guard and Guide*.) They seemed to encourage this sauciness in their public sermons. "Gather upon God (says Mr. R. Harris, *Fast Sermon before the Commons*, May 25, 1642, p. 18.) and hold him to it as Jacob did; press him with his precepts, with his promises, with his hand, with his seal, with his oath, till we do *δυναμῶν*, as some Greek Fathers boldly speak; that is, if I may speak it reverently enough, put the Lord out of countenance, put him, as you would say, to the blush, unless we be masters of our requests."

v. 610. *The Parliament drew up petitions, &c.*] When the seditious Members of the House of Commons wanted to have any thing pass the House, which they feared would meet with opposition, they would draw up a petition to the Parliament, and send it to their friends in the country to get it signed and brought up to the Parliament, by as many as could be prevailed upon to do it. Their way of doing it (as Lord Clarendon observes, *History of the Rebellion*, vol. 1. p. 161.) "was to prepare a petition very modest and dutiful for the form, and for the matter not very unreasonable; and to communicate it at some public meeting, where care was taken it should be received with approbation; the subscription of a very few hands filled the paper itself where the petition was written, and therefore many more sheets were annexed for the reception of the numbers, which gave all the credit, and procured all the countenance to the undertaking. When a multitude of hands were procured, the petition

To well-affected persons down,
 In ev'ry city and great town;
 With pow'r to levy horse and men,
 Only to bring them back again : 615
 For this did many, many a mile,
 Ride manfully in rank and file,
 With papers in their hats that show'd
 As if they to the pillory rode.
 Have all these courses, these efforts, 620
 Been try'd by people of all sorts,
Velis et remis, omnibus nervis,
 And all t' advance the *Cause's* service?
 And shall all now be thrown away
 In petulant intestine fray ? 625
 Shall we that in the *Cov'nant* swore,
 Each man of us to run before
 Another still in *reformation*,
 Give dogs and bears a dispensation ?
 How will dissenting brethren relish it ? 630
 What will malignants say ? *Videlicet,*

itself was cut off; and a new one framed, agreeable to the design in hand; and annexed to a long list of names which was subscribed to the former; by this means, many men found their names subscribed to petitions, of which they before had never heard."

v. 622. *Velis et remis, omnibus nervis*] The Ancients made use of galleys with sails and oars, vid. *Lucani Pharsal. passim*: such are the galleys now rowed by slaves at Leghorn, &c. in calm weather, when their sails are of little service: all that Mr. Butler means is, that they did it with all their might.

v. 631. *What will malignants say ? &c.*] "By malignant (says the Writer of a Letter, without any superscription—That the poor People may see the intentions of those whom they have followed; printed in the year

That each man swore to do his best,
 To damn and perjure all the rest?
 And bid *the devil take the hin'most*,
 Which at this race is like to win most. 635
 They'll say our bus'ness, to reform
 The church and state, is but a worm;
 For to subscribe, unsight, unseen,
 T' an unknown church's discipline,
 What is it else, but before-hand 640
 T' engage, and after understand?
 For when we swore to carry on
 The present *reformation*,

1643, p. 6.) "you intend all such who believe that more obedience is to be given to the Acts of former Parliaments, than to the orders and votes of this."

v. 638. *For to subscribe, unsight, unseen*] See the *Solemn League and Covenant*, in *Lord Clarendon's History of the Rebellion*, vol. 2, p. 287. where they promise to reform the church according to the best reformed churches, though none of them knew, neither could they agree which churches were best reformed, and very few if any of them knew, which was the true form of those churches. (Dr. B.)

The first edition reads thus :

*For to subscribe a church invisible,
 As we have sworn to do, it is a bull;
 For when we swore to do it after
 The best reformed churches that are, &c.*

(ED.)

v. 641. *T' engage and after understand*] Of this kind was the casuistry of the Mayor and Jurats of Hastings, one of the Cinque Ports : who would have had some of the Assistants to swear in general to assist them ; and afterwards they should know the particulars : and when they scrupled, they told them, " They need not be so scrupulous, tho' they did not know what they swore unto ; it was no harm, for they had taken the same oath themselves to do that, which they were to assist them in." (*Mercurius Rusticus*, No. 15. p. 163, 164.)

According to the purest mode
 Of churches best reformed abroad, 645
 What did we else but make a vow
 To do we knew not what, nor how?
 For no three of us will agree
 Where, or what churches these should be.
 And is indeed the self-same case 650
 With theirs that swore ET CÆTERAS;

v. 648, 649. *For no three of us will agree—Where, or what churches these should be*] See this proved in their behaviour at the Treaty of Uxbridge. *Lord Clarendon's History of the Rebellion*, vol. 2. p. 447, 448.

v. 651. *With theirs that swore ET CÆTERAS*] In the Convocation that sate at the beginning of 1640, there was an oath framed, (see *Canon the Sixth of 1640*.) which all the clergy were bound to take; in which was this clause: "Nor will I ever give my consent to alter the Government of this Church, by archbishops, bishops, deans, archdeacons, &c." This was loudly clamoured at, and called swearing to they knew not what; and a book was published, London, 1641, intitled, *The Anatomy of Et Cætera, or, The Unfolding of that dangerous Clause of the Sixth Canon*. Our Poet has plainly in this place shown his impartiality; the faulty and ridiculous on one side as well as the other, feel the lash of his pen. The satire is fine and pungent in comparing the *et cætera oath* with the *covenant oath*, neither of which were strictly defensible. His brother satyrist Cleveland also, could not permit so great an absurdity to pass by him unlash'd; but does it in the person of a Puritan zealot, and thereby cuts doubly:

*Who swears ET CÆTERA, swears more oaths at once,
 Than Cerberus out of his triple sconce;
 Who views it well, with the same eye beholds
 The old half serpent in his num'rous folds.*

Accurst ET CÆTERA —

*Oh Booker, Booker, how cam'st thou to lack
 This sign, in thy prophetic almanack?
 — I cannot half untruss*

*ET CÆTERA, it is so abdominous.
 The Trojan nag was not so fully lin'd;
 Unrip ET CÆTERA, and you shall find*

Or the French League, in which men vow'd
 To fight to the last drop of blood.
 These slanders will be thrown upon
 The cause and work we carry on, 655
 If we permit men to run headlong
 T' exorbitances fit for Bedlam,
 Rather than gospel-walking times,
 When slightest sins are greatest crimes.

*Og the great Commissary, and which is worse,
 Th' Apparator upon his skew-bald horse.
 Then finally, my babes of grace, forbear
 ET CÆTERA, 'twill be too far to swear,
 For 'tis, to speak in a familiar style,
 A Yorkshire wea-bit, longer than a mile.*

Nay, he elsewhere couples it with the cant word *Smectymnus*, (the Club Divines) and says, "The banns of marriage were asked between them—that the *Convocation* and the *Commons* were to be the guests; and the priest *Mosely*, or *Sancta Clara* were to tie the *foxes' tails* together." Could any thing be said more severe and satirical? (Mr. B.)

v. 652. *Or the French League*] The Holy League in France, designed and made for the extirpation of the Protestant religion, was the original, out of which the Solemn League and Covenant here was (with difference only of circumstances) most faithfully transcribed. Nor did the success of both differ more than the intent and purpose; for after the destruction of vast numbers of people of all sorts, both ended with the murder of two Kings, whom they had both sworn to defend. And as our covenanters swore every man to run one before another in the way of reformation, so did the French, in the Holy League, to fight to the last drop of blood." Mr. Robert Gordon (see *History of the Illustrious Family of Gordon*, vol. 2. p. 197.) speaking of the Solemn League and Covenant, compares it to the Holy League in France; and observes, "That they were as like as one egg to another; the one was nursed by the Jesuits, the other by the then Scots Presbyterians, Simeon and Levi:" and he informs us, p. 199, "That Sir William Dugdale, (*Short View*) has run the comparison paragraph by paragraph: and that some signed it with their own blood instead of ink." See likewise, *History of English and Scotch Presbytery*, edit. 1659. chap. 10. p. 88.

But we the matter so shall handle 660
 As to remove that odious scandal :
 In name of King and Parliament
 I charge ye all, no more foment
 This feud, but keep the peace between
 Your brethren and your countrymen ; 665
 And to those places straight repair
 Where your respective dwellings are.
 But to that purpose first surrender
 The fidler, as the prime offender,
 Th' incendiary vile, that is chief 670
 Author and engineer of mischief ;
 That makes division between friends,
 For profane and malignant ends.
 He and that engine of vile noise,
 On which illegally he plays, 675

v. 668, 669. *But to that purpose first surrender—The fidler, &c.*] This is meant as a ridicule on the clamours of the Parliament against evil councillors, and their demands to have them given up to justice. (Mr. W.)

v. 674. *He and that engine of vile noise, &c.*] The threatening punishment to the fiddle, was much like the threats of the pragmatistical troopers, to punish Ralph Dobbin's waggon, (of which we have the following merry account, *Plain Dealer*, published 1734. vol. 1. p. 256.) "I was driving (says he) into a town upon the 29th of May, where my waggon was to dine: there came up in a great rage seven or eight of the troopers that were quartered there, and asked what I bushed out my horses for? I told them to drive flies away. But they said, I was a *Jacobite Rascal*, that my horses were guilty of high treason, and my waggon ought to be hanged.— I answered, it was already drawn; and within a yard or two of being quartered; but as to being hanged, it was a compliment we had no occasion for, and therefore desired them to take it back again, and keep it in their own hands, till they had an opportunity to make use of it.—I had no sooner spoke these words, but they fell upon me like thunder, stripped my cattle in a twinkling, and beat me black and blue with my own oak branches."

Shall (*dictum factum*) both be brought
 To condign punishment, as they ought.
 This must be done, and I would fain see
 Mortal so sturdy as to gain-say :
 For then I'll take another course, 680
 And soon reduce you all by force.—
 This said, he clapt his hand on sword,
 To shew he meant to keep his word.

But Talgol, who had long supprest
 Inflamed wrath in glowing breast, 685
 Which now began to rage and burn as
 Implacably as flame in furnace,
 Thus answer'd him :—Thou vermin wretched
 As e'er in measl'd pork was hatched ;
 Thou tail of worship, that dost grow 690
 On rump of justice as of cow ;

v. 684, 685. *But Talgol, &c.*] It may be asked, why Talgol was the first in answering the Knight, when it seems more incumbent upon the Bearward to make a defence? Probably Talgol might then be a Cavalier, for the character the Poet has given him does not infer the contrary; and his answer carries strong indications to justify the conjecture. The Knight had unluckily exposed to view the plotting designs of his party, which gave Talgol an opportunity to vent his natural inclination to ridicule them; this confirms me in an opinion, that he was *then* a loyalist, notwithstanding what Sir R. L'Estrange has asserted to the contrary. (Mr. B.)

v. 690. *Thou tail of worship*] A home reflection upon the justices of the peace in those times: many of which, as has been observed, were of the lowest rank of the people: (and the best probably were butchers, carpenters, horse-keepers, as some have been within our memory) and very applicable would the words of Notch the brewer's clerk to the groom of the revels (*Ben Jonson's Masque of Augurs, Works*, p. 82.) have been to many of the worshipful ones of those times. "Sure by your language, you were never meant for a courtier; howsoever it hath been your ill-fortune to have been taken out of the nest young, you are some constable's

How dar'st thou with that sullen luggage
 O' th' self, old ir'n, and other baggage,
 With which thy steed of bones and leather
 Has broke his wind in halting hither ; 695
 How durst th', I say, adventure thus
 T' oppose thy lumber against us ?
 Could thine impertinence find out
 No work t'employ itself about,
 Where thou, secure from wooden blow, 700
 Thy busy vanity might'st show ?
 Was no dispute a-foot between
 The caterwauling bretheren ?

egg, some widgeon of authority, you are so easily offended." (See Miramont's treatment of his brother Brisac the Justice ; *Beaumont and Fletcher's Elder Brother*, act 2. sc. 1.) And as they made such mean persons justices of the peace, that they might more easily govern them ; Cromwell afterwards took the same method in his choice of high sheriffs, whom he appointed from yeomen, or the lowest tradesmen, that he could confide in ; the expence of retinue and treating the judges being taken away. (*Heath's Chronicle*, p. 401.)

v. 695. *Is lam'd, and tir'd in halting hither*] Thus it stands in the two first editions of 1663.

v. 703. *The caterwauling bretheren ?*] A writer of those times, (*Umbra Comitiorum, or Cambridge commencement in Types*, p. 6. *penes me*) thus styles the Presbyterians : "How did the rampant brotherhood (says he) play their prize, and caterwaul one another." But Mr. Butler designed this probably as a sneer upon the Assembly of Divines, and some of their curious and subtle debates : for which they are lashed in an other work : Mr. Selden, (it is said, *Butler's Spurious Remains*, 2d edit. 1727, p. 226.) "visits the Assembly, as Persians used to see wild asses fight : when the Commons have tired him with their new law, these brethren refresh him with their mad gospel : they lately were gravelled betwixt Jerusalem and Jericho, they knew not the distance betwixt those two places ; one cried twenty miles, another ten. It was concluded seven for this reason, that fish was brought from Jericho to Jerusalem market : Mr. Selden smiled and said, perhaps the fish was salt-fish, and so stopped

No subtle question rais'd among
 Those out-o'-their wits, and those i' th' wrong : 705
 No prize between those combatants
 O' th' times, the *land* and *water saints* ;
 Where thou might'st stickle without hazard
 Of outrage to thy hide and mazzard ;
 And not for want of bus'ness come 710
 To us to be thus troublesome,
 To interrupt our better sort
 Of disputants, and spoil our sport ?
 Was there no felony, no bawd,
 Cut-purse, nor burglary abroad ? 715
 No stolen pig, nor plunder'd goose,
 To tie thee up from breaking loose ?
 No ale unlicens'd, broken hedge,
 For which thou statute might'st alledge
 To keep thee busy from foul evil, 720
 And shame due to thee from the devil ?

their mouths. And as to their annotations, many of them were no better than Peter Harrison's, who observed of the two *Tables of Stone*, that they were made of *Shittim Wood*. [*Umbra Comitior.* &c. p. 7.]

v. 707. —*the land and water saints*] The Presbyterians, and Anabaptists.

v. 709. —*mazzard*] Face.

v. 714. *Was there no felony, &c.* These properly were cognizable by him, as a justice of the peace.

v. 718, 719. *No ale unlicens'd, &c.*] Ale-houses are to be licenced by justices of the peace, who have power to put them down by 5th and 6th Edw. 6. chap. 25, &c. (see *Jacob's Law Dictionary* :) and by 43d Eliz. cap. 7. hedge-breakers shall pay such damages as a justice shall think fit; and if not able, shall be committed to the constable, to be whipped.

v. 721. *And shame due to thee from the devil*] An expression used by Sancho Pancha. (*Don Quixote*, vol. 1. chap. 11. p. 281.)

Did no committee sit where he
 Might cut out journey-work for thee?
 And set th' a task, with subornation,
 To stitch up sale and sequestration, 725

v. 722. *Did no committee sit*] Some short account has already been given of committees, and their oppressions; to which the author of a poem, intitled, *Sir John Birkenhead Revived*, p. 3. alludes, in the following lines;

*The plow stands still, and trade is small,
 For goods, lands, towns and cities,
 Nay I dare say, the devil and all
 Pay tribute to committees.*

And Mr. Walker observes, (*History of Independency*, part 1. p. 67.) "that to historize them at large, (namely, the grievances from committees) would require a volume as big as the *Book of Martyrs*, and that the people were then generally of opinion, that they might as easily find charity in hell, as justice in any committee; and that the King hath taken down one Star Chamber, and the Parliament have set up a hundred." Mr. Cleveland gives the following character of a country committee-man, (*Works*, p. 98.) "Take a state-martyr, one that for his good behaviour hath paid the excise of his ears, so suffered captivity by the land-piracy of ship money; next a primitive freeholder, one that hates the King because he is a gentleman, transgressing the Magna Charta of **delving Adam*. Add to these a mortified bankrupt, that helps out his false weights with some scruples of conscience, and with his peremptory scales can doom his prince with a *mené tekél*. These, with a new blue-stockened justice, lately made of a good basket-hilted yeoman, with a short-handed clerk, tacked to the rear of him to carry the knapsack of his understanding; together with two or three equivocal *Sirs*, whose religion, like their gentility, is the extract of their acres, being therefore spiritual because they are earthly; not forgetting the man of the law, whose corruption gives the *hogan* to the sincere juncto. These are the simples of this precious compound; a kind of Dutch hotch-potch, the *hogan-mogan committee-man*." See more, *Cleveland*, p. 94, &c. *Walker's Hist. Independency*, part 1. p. 4, 5, 6.

* Alluding to those two lines used by John Ball, to encourage the rebels in Wat Tyler's and Jack Straw's rebellion, in the reign of King Richard the Second.

*When Adam delve and Eve span,
 Who was then the gentleman?*

To cheat, with holiness and zeal,
 All parties and the common weal?
 Much better had it been for thee,
 H' had kept thee where th'art us'd to be;
 Or sent th' on bus'ness any whither, 730
 So he had never brought thee hither.
 But if th' hast brain enough in scull
 To keep itself in lodging whole,
 And not provoke the rage of stones
 And cudgels to thy hide and bones; 735
 Tremble, and vanish, while thou may'st,
 Which I'll not promise if thou stay'st.

At this the Knight grew high in wroth,
 And lifting hands and eyes up both,
 Three times he smote on stomach stout, 740
 From whence at length these words broke out:

v. 725. *To stitch up sale and sequestration*] See *Cleveland's Character of a Sequestrator* (*Works*, 1677, p. 99.)

v. 726. *To cheat, with holiness and zeal*] J. Taylor the Water-Poet banters such persons, (*Motto: Works* 1630, p. 53.)

*I want the knowledge of the thriving art,
 A holy outside, and a hollow heart.*

v. 733. *To keep within its lodging*] Edit. 1674, 84, 89, 94, 1700, restored to the present reading, 1704.

v. 742. *Was I for this entitled SIR*] Hudibras shewed less patience upon this, than Don Quixote did upon a like occasion; (vol. 3. chap. 32. p. 317.) where he calmly distinguishes betwixt an affront and an injury. The Knight is irritated at the satirical answer of Talgol: and vents his rage in a manner exactly suited to his character; and when his passion was worked up to a height too great to be expressed in words, he immediately falls into action; but alas, at his first entrance into it, he meets with an unlucky disappointment; an omen, that the success would be as indifferent as the cause, in which he was engaged. (Mr. B.)

Was I for this entitled SIR,
And girt with trusty sword and spur,
For fame and honour to wage battle,
Thus to be brav'd by foe to cattle? 745
Not all that pride that makes thee swell
As big as thou dost blown-up veal ;
Nor all thy tricks and slights to cheat,
And sell thy carrion for good meat ;
Not all thy magic to repair 750
Decay'd old age in tough lean ware,
Make nat'ral death appear thy work,
And stop the gangreen in stale pork ;
Not all that force that makes thee proud,
Because by bullock ne'er withstood ; 755
Though arm'd with all thy cleavers, knives,
And axes made to hew down lives ;
Shall save or help thee to evade
The hand of justice, or this blade,
Which I, her sword-bearer, do carry, 760
For civil deed and military.
Nor shall these words of venom base,
Which thou hast from their native place,
Thy stomach, pump'd to fling on me,
Go unreveng'd, though I am free, 765
Thou down the same throat shalt devour'em,
Like tainted beef, and pay dear for'em.

v. 752. *Turn death of nature to thy work*] In the two first editions of 1663.

v. 765. ——— *though I am free*] *Free* ; free from what you charge me with : untouched by your accusation, (Ed.)

Nor shall it e'er be said, that wight
 With gantlet blue, and bases' white,
 And round blunt truncheon by his side, 770
 So great a man at arms defy'd
 With words far bitterer than wormwood,
 That wou'd in Job or Grizel stir mood.
 Dogs with their tongues their wounds do heal,
 But men with hands, as thou shalt feel. 775
 This said, with hasty rage he snatch'd
 His gun-shot, that in holsters watch'd ;
 And bending cock, he levell'd full
 Against th' outside of Talgol's skull ;
 Vowing that he shou'd ne'er stir further, 780
 Nor henceforth cow or bullock murther.
 But Pallas came in shape of rust,
 And 'twixt the spring and hammer thrust

v. 769. *With gantlet blue, and bases white*] Alluding, I suppose, to the butcher's blue frock and white apron.

v. 770. *And round blunt truncheon*] The butcher's steel, upon which he whets his knife.

v. 773. ——— or *Grizel stir mood*] Chaucer from Petrarch, in his *Clerke of Oxenford's Tale*, gives an account of the remarkable trials made by Walter, Marquis of Saluce (in Lower Lombardy in Italy) upon the patience of his wife Grisel; by sending a ruffian to take from her her daughter and son; two little infants, under the pretence of murdering them; in stripping her of her costly robes, and sending her home to her poor father in a tattered condition; pretending, that he had obtained a divorce from the Pope, for the satisfaction of his people, to marry another lady of equal rank with himself: to all which trials she cheerfully submitted: upon which he took her home to his palace; and his pretended lady and her brother, who were brought to court, proved to be her daughter and son. See *Chaucer's Works*, 1602. folio 41 to 47 inclusive, and *The Ballad of the Noble Marquis and Patient Grisel*, *Collection of Old Ballads*, &c. printed 1723, 1st vol. p. 252.

Her gorgon shield, which made the cock
 Stand stiff, as t'were transform'd to stock. 785
 Mean while fierce Talgol gath'ring might,
 With rugged truncheon charg'd the Knight;
 But he with petronel upheav'd,
 Instead of shield, the blow receiv'd:
 The gun recoil'd, as well it might, 790
 Not us'd to such a kind of fight,
 And shrunk from its great master's gripe,
 Knock'd down and stunn'd with mortal stripe.
 Then Hudibras, with furious haste,
 Drew out his sword; yet not so fast, 795
 But Talgol first with hardy thwack
 Twice bruis'd his head, and twice his back.

v. 782. *But Pallas came in shape of rust*] This, and another passage in this canto, are the only places where deities are introduced in this poem; as it was not intended for an epic poem, consequently none of the heroes in it needed supernatural assistance: how then comes Pallas to be ushered in here, and Mars afterwards? probably to ridicule Homer and Virgil, whose heroes scarce perform any action, (even the most feasible) without the sensible aid of a deity; and to manifest that it was not the want of abilities, but choice, that made our Poet avoid such subterfuges; he has given us a sample of his judgment in this way of writing in the passage before us, which, taken in it's naked meaning, is only that the Knight's pistol was, for want of use, grown so rusty that it would not fire; or in other words, that the rust was the cause of his disappointment. (Mr. B.) See *General Historical Dictionary*, vol. 6. p. 296. *Barclay's Argenis*, lib. 1. cap. 2. p. 10.

v. 785. *Stand stiff as if 'twere turn'd t' a stock*] In edit. 1674, 84, 89, 94, 1700, 1704; restored 1710.

787. —*smote at Knight*] In the two first editions of 1663.

v. 788, 789. *And he his rusty pistol held,—To take the blow on, like a shield*] Thus altered 1674, 1684, 1689, 1694, 1700; restored 1704.

v. 788. *But he with petronel*] A horseman's gun: see *Chambers, Bailey, Kersey*.

But when his nut-brown sword was out,
 With stomach huge he laid about,
 Imprinting many a wound upon 800
 His mortal foe, the truncheon ;
 The trusty cudgel did oppose
 Itself against dead-doing blows
 To guard its leader from fell bane,
 And then reveng'd it self again. 805
 And tho' the sword (some understood)
 In force had much the odds of wood,
 'Twas nothing so ; both sides were balanc'd
 So equal, none knew which was valiant'st ;
 For wood, with honour b'ing engag'd, 810
 Is so implacably enrag'd,
 Though iron hew and mangle sore,
 Wood wounds and bruises honour more.
 And now both knights were out of breath,
 Tir'd in the hot pursuit of death ; 815
 Whilst all the rest amaz'd stood still,
 Expecting which should take, or kill.
 This Hudibras observ'd ; and fretting
 Conquest should be so long a getting,
 He drew up all his force into 820
 One body, and that into one blow.
 But Talgol wisely avoided it
 By cunning slight ; for had it hit
 The upper part of him the blow
 Had slit, as sure as that below. 825

v. 798. *But when his rugged sword was out*] In the two first editions of 1663.

v. 799. *Courageously*] 1674 to 1704 inclusive.

Mean while th' incomparable Colon,
 To aid his friend, began to fall on ;
 Him Ralph encounter'd, and straight grew
 A dismal combat 'twixt them two :
 Th' one arm'd with metal, th' other with wood, 830
 This fit for bruise, and that for blood.
 With many a stiff thwack, many a bang,
 Hard crab-tree, and old iron rang ;
 While none that saw them 'cou'd divine
 To which side conquest would incline ; 835
 Until Magnano, who did envy
 That two should with so many men vie,
 By subtle stratagem of brain
 Perform'd what force could ne'er attain ;
 For he, by foul hap, having found 840
 Where thistles grew on barren ground,
 In haste he drew his weapon out,
 And having cropp'd them from the root,

v. 826. *But now fierce Colon 'gan draw on,—To aid the distress'd champion]* In the two first editions of 1663.

v. 829. *A fierce dispute—]* 1674 to 1704, inclusive.

v. 844, 845. *He clapp'd them underneath the tail, &c.]* This stratagem was likewise practised upon Don Quixote's Rosinante, and Sancho's Dapple, (see vol. 4. chap. 61. p. 617.) and had like to have proved as fatal to all three, as that mentioned by Ælian, made use of by the Crotoniates against the Sybarites : the latter were a voluptuous people, and careless of all useful and reputable arts, which was at length their ruin ; for having taught their horses to dance to the pipe, the Crotoniates their enemies being apprised of it, made war upon them, and brought into the field of battle such a number of pipers, that when the Sybarites' horses heard them, they immediately fell a dancing as they used to do at their entertainments, and by that means, so disordered the army, that the enemies easily routed them, a great many of their horses also ran away with their riders, Athenæus says, into the enemies' camp, to dance

He clapp'd them underneath the tail
 Of steed, with pricks as sharp as nail. 845
 The angry beast did straight resent
 The wrong done to his fundament,
 Began to kick and fling and wince,
 As if h' had been beside his sense,
 Striving to disengage from thistle, 850
 That gall'd him sorely under his tail ;
 Instead of which, he threw the pack
 Of Squire and baggage from his back ;
 And blund'ring still, with smarting rump,
 He gave the Knight's steed such a thump 855

to the sound of the pipe: [according to *Monsieur Huet's Treatise of Romances*, p. 67. the town of Sybaris was absolutely ruined by the Crotoniates five hundred years before Ovid's time.] Vid. *Plinii Nat. Hist.* lib. 8. cap. 42. *Guidonis Pancirolli Rer. Memorab.* par. 1. p. 224. *Antiquity Explained*, by *Montfaucon*, vol. 3. part 2. b. 2. ch. 12. p. 173. *Barclati Argen.* lib. 1. chap. 13. See a remarkable stratagem used by the English, by which they defeated the Scotch army. *Mr. Hearne's Glossary to Peter Langtoft's Chronicle*, p. 567.

v. 845. *With prickles sharper than a nail*] 1674 to 1704 inclusive.

v. 846. *And feel regret on fundament*] In the two first editions of 1663.

v. 848. *Began to kick, and fling, and wince*] This thought imitated by Mr. Cotton (*Virgil Travestie*, book 4. p. 99.)

*Even as a philly never ridden,
 When by the jocky first bestridden,
 If naughty boys do thrust a nettle
 Under her dock, to try her mettle,
 Does rise and plunge, curvet and kick ;
 Enough to break the rider's neck.*

See *Don Quixote*, vol. 3. chap. 11. p. 101. 102.

v. 850, 851. *Striving to disengage from smart
 And raging pain th' afflicted part.*

Thus altered 1674.

v. 855, 856. *He gave the champion's steed a thump—That stagger'd
 him*] 1674 to 1700 inclusive.

As made him reel. The Knight did stoop,
 And sate on further side aslope.
 This Talgol viewing, who had now
 By flight escap'd the fatal blow,
 He rally'd, and again fell to't ; 860
 For, catching foe by nearer foot,
 He lifted with such might and strength,
 As would have hurl'd him thrice his length,
 And dash'd his brains (if any) out ;
 But Mars, that still protects the stout, 865
 In pudding-time came to his aid,
 And under him the Bear convey'd ;
 The Bear, upon whose soft fur-gown
 The Knight with all his weight fell down.

v. 864. *And dash'd his brains (if any) out*] (See *Don Quixote*, vol. 1. book 1. chap. 2. pag. 12.) The shallowness of Hudibras's understanding, from the manner in which our Poet expresses himself, was probably such, to use Dr. Baynard's homely expression, (*History of Cold Baths*, p. 16.) "that the short legs of a louse might have waded his understanding, and not have been wet to the knees;" or Ben Jonson's (*Explorata or Discoveries*— p. 97.) "that one might have sounded his wit, and found the depth of it with one's middle finger;" or he was of Abel's cast, (in *The Committee*) who complained, "that Colonel Careless came forcibly upon him, and, he feared had bruised some intellectuals within his stomach."

v. 865. *But Mars, that still protects the stout, &c.*] I would here observe the judgment of the Poet ; Mars is introduced to the Knight's advantage, as Pallas had been before to his disappointment. It was reasonable that the god of war should come to his assistance, since a goddess had interested herself on the side of his enemies (agreeably to Homer and Virgil.) Had the Knight directly fallen to the ground, he had been probably disabled from future action ; and consequently the battle would too soon have been determined ; besides we may observe a beautiful gradation, to the honour of the hero ; he falls upon the bear, the bear breaks loose, and the spectators run ; so that the Knight's fall is the primary cause of this rout, and he might justly, as he afterwards did, ascribe the honour of the victory to himself. (Mr. B.)

The friendly rug preserv'd the ground, 870
 And headlong Knight, from bruise or wound :
 Like feather-bed betwixt a wall
 And heavy brunt of cannon-ball.
 As Sancho on a blanket fell,
 And had no hurt ; our's far'd as well 875
 In body, though his mighty spirit,
 B'ing heavy, did not so well bear it.
 The Bear was in a greater fright,
 Beat down, and worsted by the Knight.
 He roar'd, and rag'd, and flung about, 880
 To shake off bondage from his snout.
 His wrath inflam'd, boil'd o'er, and from
 His jaws of death he threw the foam ;
 Fury in stranger postures threw him,
 And more, than ever herald drew him : 885
 He tore the earth, which he had sav'd
 From squelch of Knight, and storm'd and rav'd,
 And vex'd the more, because the harms
 He felt, were 'gainst the law of arms :
 For men he always took to be 890
 His friends, and dogs the enemy :
 Who never so much hurt had done him,
 As his own side did falling on him :

v. 872, 873. *Like feather-bed betwixt a wall,—And heavy brunt of cannon ball*] Alluding probably to old books of fortification.

v. 874. *As Sancho on a blanket fell*] Alluding to Sancho's being tossed in a blanket, at the inn which Don Quixote took for a castle, (see vol. 1. chap. 8. p. 161.) by four Segovia clothiers, two Cordova point makers, and two Seville hucksters.

v. 885. *And more, than ever herald drew him*] It is common with the painters of signs, to draw animals more furious than they are in nature.

It griev'd him to the guts, that they
 For whom h' had fought so many a fray, 895
 And serv'd with loss of blood so long,
 Shou'd offer such inhuman wrong;
 Wrong of unsoldier-like condition;
 For which he flung down his commission,
 And laid about him, till his nose 900
 From thrall of ring and cord broke loose.
 Soon as he felt himself enlarg'd,
 Through thickest of his foes he charg'd,
 And made way through th' amazed crew,
 Some he o'er-ran, and some o'erthrew, 905
 But took none; for by hasty flight
 He strove t'escape pursuit of Knight:
 From whom he fled with as much haste
 And dread, as he the rabble chas'd.
 In haste he fled, and so did they, 910
 Each and his fear a sev'ral way.

v. 894. *It griev'd him to the guts, &c.*] “ ‘Sblud (says Falstaff to Prince Henry, *Shakespear's Henry the Fourth*, first part, vol. 3. p. 350.) “ I am as melancholy as a gibbed cat, or a lugged bear.”

v. 898, 899. *Wrong of unsoldier-like condition;—For which he flung down his commission*] A ridicule on the petulant behaviour of the military men in the civil wars; it being the usual way for those of either party, at a distressful juncture, to come to the King or Parliament with some unreasonable demands; which if not complied with, they would throw up their commissions, and go over to the opposite side; pretending, that they could not in honour serve any longer under such unsoldier-like indignities. These unhappy times afforded many instances of that kind; as Hurry, Middleton, Cooper, &c. (Mr. W.)

v. 907. *He strove t' avoid the cong'ring Knight*] In edit. 1674, 1684, 1689, 1694, 1700, 1704; restored 1710, as above.

v. 910. *In haste he fled, and so did they*] Mr. Gayton (in his *Notes upon Don Quixote*, chap. 7. p. 114.) makes mention of a counterfeit

Crowdero only kept the field,
 Not stirring from the place he held,
 Though beaten down and wounded sore
 I' th' fiddle and a leg that bore 915
 Oneside of him, not that of bone ;
 But much it's better, th' wooden one.
 He spying Hudibras lie strow'd
 Upon the ground, like log of wood,
 With fright of fall, supposed wound, 920
 And loss of urine, in a swoond,
 In haste he snatch'd the wooden limb
 That hurt in th' ankle lay by him,
 And fitting it for sudden fight,
 Straight drew it up t' attack the Knight ;

cripple, who was scared with a bear, that broke loose from his keepers, and took directly upon a pass where the dissembling beggar plyed ; he seeing the bear make up to the place, when he could not upon his crutches, without apparent attachment, escape without the help of sudden wit ; he cut the ligaments of his wooden supporters, and having recovered the use of his natural legs, though he came thither crippled, he ran away straight.

v. 918. *He spying Hudibras lie strow'd*]

———— *Now had the Carle*
Alighted from his tigre, and his hands
Discharged of his bowe, and deadly quar'ls
To seize upon his foe, flat lying on the marle.

Spenser's Faërie Queene, B. 2. C. 11. S. 32.

v. 921. ———— *cast in swound*] In the two first editions of 1663.

Ib. And loss of urine, in a swound.] The effect of fear probably in our Knight ; the like is said to have befallen him upon another occasion : (see *Dunstable Downes, Butler's Spurious Remains*, p. 99, 100) though people have been thus affected from different causes. Dr. Derham (in his *Physico-Theology*, book 4. chap. 3.) makes mention of one person upon whom the hearing of a bagpipe would have this effect ; and of another, who was affected in like manner with the running of a tap.

v. 924. *And listing it, &c.*] In the two first editions of 1663.

For getting up on stump and huckle,
 He with the foe began to buckle,
 Vowing to be reveng'd for breach
 Of *crowde* and shin upon the wretch,
 Sole author of all detriment 930
 He and his fiddle underwent.

But Ralpho (who had now begun
 T' adventure resurrection
 From heavy squelch, and had got up
 Upon his legs with sprained crup) 935
 Looking about, beheld pernicion
 Approaching Knight from fell musician;
 He snatch'd his whinyard up, that fled
 When he was falling off his steed,
 (As rats do from a falling house) 940
 To hide itself from rage of blows;
 And wing'd with speed and fury, flew
 To rescue Knight from black and blue.

v. 925. ——— *to fall on Knight*] In the two first editions.

v. 926. —*huckle*] The hip-bone. (Ed.)

v. 933. *T' adventure resurrection*] A ridicule on the affectation of the sectaries, in using only scripture phrases. (Mr. W.)

v. 936. —*pernicion*] Destruction, ruin; from the Latin, *perniciēs*.
 Our Author uses the word again, C. 3. l. 1150:

A mungrel breed of like pernicion. (Ed.)

v. 936, 937. *Looking about beheld the bard, — To charge the Knight intranc'd, prepar'd*] Thus in edition 1674, 1684, 1689, 1694, 1700, 1704, restored 1710.

v. 938. ——— *whinyard*] A sword. See *Bailey's Dictionary*, folio.

v. 940. *As rats do from a falling house*] See *Shakespear's Tempest*, *Mr. Theobald's edition*, 1733, p. 11.

v. 943. *To rescue Knight from black and blue*] See *Spenser's Faëric Queene*, vol. 2, p. 336.

Which e're he could atchieve, his sconce
 The leg encounter'd twice and once ; 945
 And now 'twas rais'd to smite agen,
 When Ralpho thrust himself between.
 He took the blow upon his arm,
 To shield the Knight from further harm ;
 And joining wrath with force, bestow'd 950
 On th' wooden member such a load,
 That down it fell, and with it bore
 Crowdero, whom it propp'd before.
 To him the Squire right nimbly run,
 And setting conqu'ring foot upon 955
 His trunk, thus spoke :—What desp'rate frenzy
 Made thee (thou whelp of sin) to fancy

v. 945. *The shin encounter'd, &c.*] In the two first edit. of 1663.

Ib. *The leg encounter'd twice and once*] A ridicule on the poetical way of expressing of numbers. (Mr. W.) There are several instances in Shakespear.

Moth. "Then I am sure you know how much that gross sum of *deuce ace* amounts to?"

Armado. "It doth amount to one more than two."

Moth. "*Which the base vulgar call three.*"

Shakespear's Love's Labour Lost, act 1. vol. 2. p. 100.

Falst. "I did not think Master Silence had been a man of this mettle."

Sil. "Who I? I have been merry *twice and once*, ere now."

Shakespear's Henry the Fourth, act 5. vol. 3. p. 533.

"*Twice and once* the hedge-pig whin'd."

Macbeth, act 4. vol. 5. p. 438.

v. 948. — *on side and arm*] In the two editions of 1663.

v. 949. *To shield the Knight intranc'd from harm*] In the two first editions.

v. 957. *Thou whelp of sin*] They frequently called the clergy of the established church, *dogs*. Sir Francis Seymour, in a speech in Parliament 1641, p. 3. calls them *dumb dogs* that cannot speak a word for God.

Thy self, and all that coward rabble;
 T' encounter us, in battle able ?
 How durst th', I say, oppose thy curship 960
 'Gainst arms, authority, and worship ?
 And Hudibras, or me provoke,
 Though all thy limbs were heart of oak,
 And th' other half of thee as good
 To bear out blows, as that of wood ? 965
 Cou'd not the whipping-post prevail
 With all its rhet'rick, nor the jail,
 To keep from flaying scourge thy skin,
 And ankle free from iron gin ?
 Which now thou shalt—but first our care 970
 Must see how Hudibras doth fare.

Mr. Case, in a sermon in Milk Street, 1643, calls them *dumb dogs*, and *greedy dogs*: (*L'Estrange's Dissenter's Sayings*, part 1. a. 4. p. 13.) and he called prelacy a *whelp*; (Id. ib. p. 14.) as Penry had long before called the public prayers of the church, *The blind whelps of an ignorant devotion*. *L'Estrange*, *ibid*, p. 13.

v. 970, 971. ———but first our care—*Must see how Hudibras doth fare*] Ralpho was at this time too much concerned for his master, to hold long disputation with the fidler; he leaves him therefore to assist the Knight, who lay senseless. This passage may be compared with a parallel one in the *Iliad*, b. 15. Apollo finds Hector insensible, lying near a stream; he revives him, and animates him with his former vigour; but withal asks, how he came into that disconsolate condition? Hector answers, that he had almost been stunned to the shades, by a blow from Ajax. The comparison I would make between them is, that Hector does not return to himself in so lively a manner as Hudibras; and this is the more wonderful, because Hector was assisted by a deity, and Hudibras only by a servant.

*There Hector, seated by the stream he sees,
 His sense returning with the coming breeze :
 Again his pulses beat, his spirits rise,
 Again his lov'd companions meet his eyes.—*

This said, he gently rais'd the Knight,
 And set him on his bum upright :
 To rouse him from lethargick dump,
 He tweak'd his nose, with gentle thump 975
 Knock'd on his breast, as if't had been
 To raise the spirits lodg'd within.
 They, wakened with the noise, did fly
 From inward room, to window eye,
 And gently op'ning lid, the casement, 980
 Look'd out, but yet with some amazement.
 This gladdened Ralpho much to see,
 Who thus bespoke the Knight : quoth he,

*The fainting hero, as the vision bright
 Stood shining o'er him, half unseal'd his sight ;
 What blest immortal, with commanding breath
 Thus wakens Hector from the sleep of death ?
 Ev'n yet methinks, the gliding ghosts I spy,
 And Hell's black horrors swim before my eye.*

Mr. Pope.

I doubt not but the reader will do justice to our Poet, by comparing his imitation; and he will at one view be able to determine, which of them deserves the preference. (Mr. B.)

v. 974, 975. *To rouse him from lethargick dump,—He tweak'd his nose, &c. —*] The usefulness of this practice is set forth by Lapet the coward, in the following manner :

Lap. *For the twinge by the nose,
 'Tis certainly unsightly, so my table says,
 But helps against the head-ach, wond'rous strangely.*

Shamont. *Is't possible.*

Lap. *Oh, your crush'd nostril slakes your opilation,
 And makes your pent powers flush to wholesome sneezes.*

Sham. *I never thought there had been half that virtue
 In a wrung nose before.*

Lap. *Oh, plenitude, Sir.*

(*The Nice Valour, or Passionate Madman*, act 3, *Beaumont and Fletcher's Plays*, folio ed. 1679. part 2. p. 498.)

v. 979. *From inward room, &c.*] A ridicule on affected metaphors in poetry. (Mr. W.)

Tweaking his nose,—You are; great Sir,
 A self-denying conqueror ; 985
 As high, victorious, and great,
 As e'er fought for the churches yet,
 If you will give your self but leave
 To make out what y' already have ;
 That's victory. The foe, for dread 990
 Of your nine-worthiness, is fled,
 All, save Crowdero, for whose sake
 You did th' espous'd *Cause* undertake,
 And he lies pris'ner at your feet,
 To be dispos'd as you think meet, 995
 Either for life, or death, or sale,
 The gallows, or perpetual jail.
 For one wink of your pow'ful eye
 Must sentence him to live or die.

v. 985. *A self-denying conqueror.*] Alluding to the *Self-denying Ordinance*, by which all the members of the two Houses were obliged to quit their civil and military employments. This Ordinance was brought in by Mr. Zouch Tate, in the year 1644, with a design of outing the Lord General the Earl of Essex, who was a friend to peace ; and at the same time of altering the constitution : (see *Whitelocke's Memorials*, 3d edit. p. 118.) and yet Cromwell was dispensed with to be General of the Horse. (*Whitelocke* *ibid.* p. 151, 152.) Mr. Butler probably designed in this place to sneer Sir Samuel Luke, his hero, who was likewise dispensed with for a small time ; “ 16 June 1645, Upon the danger of Newport Pagnel, the King drawing that way, upon the petition of the inhabitants, Sir Samuel Luke was continued governor there for twenty days, notwithstanding the *Self-denying Ordinance*. (*Whitelocke* *ibid.* p. 149.) See a farther account of the *Self-denying Ordinance*. *Lord Clarendon's History of the Rebellion*, vol. 2. p. 437, 466, 486. Mr. Walker observes, (*History of Independency*, part 1. p. 127) that if all Members should be enjoined to be *self-denying* men, there would be few godly men left in the house. How should the saints possess the good things of this world ?

v. 1006. *Though dispensations*] *Dispensations, outgoings, carryings on, nothingness, ownings*, and several other words to be met with in this

His fiddle is your proper purchase, 1000
 Won in the service of the churches ;
 And by your doom must be allow'd
 'To be, or be no more, a *crowde*.
 For though success did not confer
 Just title on the conqueror ; 1005
 Though *dispensations* were not strong
 Conclusions, whether right or wrong ;
 Although *out-goings* did not confirm,
 And *owning* were but a mere term ;
 Yet as the *wicked* have no right 1010
 To th' creature, though usurp'd by might,

Poem, were the cant words of those times, as has been before intimated, part 1. canto 1. v. 109. And it is observed by the Author of *A Dialogue between Timothy and Philatheus*, (vol. 2. p. 61.) that our ancestors thought it proper to oppose their *materia* and *forma*, *species intelligibiles*, *occulta qualitas*, *materia subtilis*, *antiperistasis*, and *nec quid, nec quale, nec quantum* ; to the then fashionable gibberish—*Saints, people of the Lord, the Lord's work, light, malignancy, Babylon, poper, antichrist, preaching gospel and truth, &c.*

v. 1010. *Yet as the wicked have no right, &c.*] It was a principle maintained by the rebels of those days, *that dominion is founded in grace*, and therefore, if a man wanted grace, (in their opinion) if he was not a saint, or a godly man, he had no right to any lands, goods or chattels ; the saints, as the Squire says, *had a right to all*, and might take it, wherever they had a power to do it. See this exemplified in the cases of Mr. Cornelius ; (*Mercurius Rusticus*, No. 3. p. 34, 35.) Mrs. Dalton of Dalham in Suffolk ; (ibid. No. 13, p. 146.) in the Cavalier, whose money was seized by some rebel officers, as his debtor a Roundhead was carrying it to him, with a request to the Parliament, that the bond might be discharged in favour of the Roundhead ; (*Impartial Examination of Mr. Neal's second vol. of the History of the Puritans*, p. 376.) of Sir Marmaduke Langdale, a Cavalier, who had bought an estate of Sir William Constable a Roundhead, and paid for it 25000*l.* the Parliament notwithstanding restored the estate to Sir William, without repayment of the purchase money to Sir Marmaduke : (*History of Independency*, part 1. p. 173.) And a debt of 1900*l.* due from Colonel William Hillyard to

The property is in the *Saint*,
 From whom th' injuriously detain't;
 Of him they hold their luxuries,
 Their dogs, their horses, whores and dice, 1015
 Their riots, revels, masks, delights,
 Pimps, buffoons, fiddlers, parasites ;

Colonel William Ashburnham, was desired in a letter to Secretary Thurloe to be sequestered, and that an order of council might be obtained to enjoin Colonel Hillyard to pay the money into some treasury, (for the use of the godly, no doubt.) *Thurloe's State Papers*, vol. 2. p. 357. Widow Barebottle seems to have been of this opinion (see *Cowley's Cutter of Coleman Street*, act 2. sc. 8.) in her advice to Colonel Jolly: "Seek for incomes, (says she) Mr. Colonel—my husband Barebottle never sought for incomes, but he had some blessing followed immediately.—He sought for them in Bucklersbury, and three days after a friend of his that he owed 500*l.* to, was hanged for a Malignant, and the debt forgiven him by the Parliament." Mr. Walker justly observes, (*History of Independency*, part 1, p. 95.) "That this faction, like the devil, cried, *all's mine.*" And they took themselves (or pretended to do so) to be the only elect, or chosen ones ; they might drink, and whore, and revel and do what they pleas'd ; God saw no sin in them, though these were damnable sins in others.

*To sum up all, he wou'd aver,
 And prove a saint cou'd never err,
 And that let saints do what they will,
 That saints are saints, and were so still.*

(*Parable of the Lyon and the Fox.*) And the Rump gave other proofs of their being of this opinion : for if I remember right, in a pretended Act, Jan. 2, 1649, "They enact, that whosoever will promise truth and fidelity to them, by subscribing the engagement, may deal falsely and fraudulently with all the world beside ; and break all bonds, assurances and contracts made with non-engagers, concerning their estates, and pay their debts by pleading in bar of all actions, that the complainant hath not taken the engagement." Nay, after this, there was a bill brought in, and committed, for settling the lands and tenements of persons in (what they called) the rebellion, upon those tenants and their heirs that desert their landlords. *Mercurius Politicus*, No. 582, p. 655. Which principle is notably girded by Mr. Walker, *History of Independency*, part 3, page 22. and in Sir Robert Howard's *Committee*, act 2.

All which the *Saints* have title to,
And ought t' enjoy, if th' had their due.
What we take from 'em is no more 1020
Than what was our's by right before.
For we are their true landlords still,
And they our tenants but at will.

At this the Knight began to rouze,
And by degrees grow valorous : 1025
He star'd about, and seeing none
Of all his foes remain but one,
He snatch'd his weapon that lay near him,
And from the ground began to rear him ;
Vowing to make Crowdero pay 1030
For all the rest that ran away.

But Ralpho now, in colder blood,
His fury mildly thus withstood :
Great Sir, quoth he, your mighty spirit
Is rais'd too high : this slave does merit 1035
To be the hangman's bus'ness, sooner
Than from your hand to have the honour
Of his destruction : I that am
A nothingness in deed and name,
Did scorn to hurt his forfeit carcase, 1040
Or ill intreat his fiddle or case.

Will you, great Sir, that glory blot
In cold blood, which you gain'd in hot ?
Will you employ your conqu'ring sword
To break a fiddle, and your word ? 1045
For tho' I fought, and overcame,
And quarter gave, 'twas in your name.

For great commanders always own
 What's prosp'rous by the soldier done.
 To save, where you have pow'r to kill, 1050
 Argues your pow'r above your will ;
 And that your will and pow'r have less
 Than both might have of selfishness.

v. 1046, 1047. *For tho' I fought, and overcame,—And quarter gave, 'twas in your name]* A wipe upon the Parliament, who frequently infringed articles of capitulation granted by their generals: especially when they found they were too advantageous to the enemy. There is a remarkable instance of this kind, upon the surrender of Pendennis Castle, August 16, 1646. General Fairfax had granted the besieged admirable terms: sixteen honourable articles were sent in to the brave governor Arundel, and he underwrote, "These articles are *condescended unto*, by me,

John Arundel of Tretise."

When the Parliament discovered, that at the surrender, the castle had not sufficient provisions for twenty-four hours, they were for breaking into the articles, (the original articles in the custody of Dr. P. Williams, *MS. Collections*, vol. 23. No. 25.) and had not performed them June 26, 1650, which occasioned the following letter from General Fairfax to the Speaker.

"Mr. Speaker,

I would not trouble you again concerning the articles granted upon the rendition of Pendennis, but that it is conceived, that your own honour, and the faith of your army is so much concerned in it: and do find, that the preservation of articles given upon valuable considerations, gives great encouragement to your army. I have inclosed this petition, together with the officers last report to me on this behalf; all which I commend to your wisdoms."

June 26, 1650.

Your humble servant,

T. Fairfax.

MS. Collection of the Rev. Dr. P. Williams, vol. 8. No. 45. Charles the Twelfth, King of Sweden, would not only have made good the articles, but have rewarded so brave a governor; as he did Colonel Canitz the defender of the Fort of Dunamond, with whose con-

This pow'r, which now alive, with dread
 He trembles at, if he were dead 1055
 Wou'd no more keep the slave in awe,
 Than if you were a Knight of straw ;
 For death wou'd then be his conqueror,
 Not you, and free him from that terror.
 If danger from his life accrue, 1060
 Or honour from his death, to you ;
 'Twere policy and honour too,
 To do as you resolv'd to do :
 But, Sir, 'twould wrong your valour much,
 To say it needs, or fears a crutch. 1065
 Great conq'rors greater glory gain
 By foes in triumph led, than slain ;
 The laurels that adorn their brows
 Are pull'd from living, not dead boughs,
 And living foes ; the greatest fame 1070
 Of cripple slain can be but lame,

duct he was so well pleased, that as he marched out of the fort, he said to him, " You are my enemy, and yet I love you as well as my best friends ; for you have behaved yourself like a brave soldier in the defence of this fort against my troops ; and to shew you, that I can esteem and reward valour even in mine enemies, I make you a present of these five thousand ducats. (See *Military History of Charles XII. King of Sweden*, by *Gustavus Adlerfeld*, 1740, vol. 1. p. 102.) There are other scandalous instances of the breach of articles in those times ; by Sir Edward Hungerford, upon the surrender of Warder Castle by the Lady Arundel, (*Mercurius Rusticus*, No. 5. p. 57, &c.) ; upon the surrender of Sudely Castle, 20th of January, 1642, (id. ib. No. 6, p. 67, &c.) and upon the surrender of York, by Sir Thomas Glenham, in July 1644. (*Memorable Occurrences in 1644*) ; and at Mr. Nowel's in Rutlandshire. (*Mercurius Rusticus*, No. 7. p. 78.)

v. 1070, 1071.—*The greatest fame—Of cripple slain, can be but lame.*] There is a merry account in confirmation, of a challenge from

One half of him's already slain,
 The other is not worth your pain ;
 Th' honour can but on one side light,
 As worship did, when y' were dubb'd Knight. 1075
 Wherefore I think it better far,
 To keep him prisoner of war ;
 And let him fast in bonds abide,
 At court of justice to be try'd ;
 Where if h' appear so bold or crafty, 1080
 There may be danger in his safety ;
 If any member there dislike
 His face, or to his beard have pique ;
 Or if his death will save or yield,
 Revenge or fright, it is *reveal'd* 1085

Mr. Madaillan to the Marquis of Rivarolles, who a few days before had lost a leg (unknown to Madaillan) by a cannon ball, before Puicerda. The Marquis accepted the challenge, and promised the next morning early to fix both the time and place ; at which time he sent a surgeon to Madaillan, desiring he would give him leave to cut off one of his legs : intimating by his operator, that he knew, " That he was too much a gentleman to fight him at an advantage ; and as he had lost a leg in battle, he desired he might be put in the same condition, and then he would fight him at his own weapons." But the report coming to the ears of the deputy marshals of France, they prohibited them fighting, and afterwards made them friends. (See *Count de Rochfort's Memoirs*, p. 365.)

v. 1079. *At court of justice to be try'd.*] This plainly refers to the case of the Lord Capel. (See *Lord Clarendon's History of the Rebellion*, vol. 3. p. 204, 205, &c.)

v. 1085. *Revenge or fright, it is reveal'd.*] When the rebels had taken a prisoner, though they gave him quarter, and promised to save his life, yet if any of them afterwards thought it not proper that he should be saved, it was only saying, it was *revealed* to him that such a one should die, and they hanged him up, notwithstanding the promises before made. (Dr. B.) Dr. South observes, (*Sermons*, vol. 2, p. 394.) of Harrison the

Though he has quarter, ne'ertheless
 Y' have pow'r to hang him when you please ;
 This has been often done by some
 Of our great conq'rors, you know whom :
 And has by most of us been held 1090
 Wise justice, and to some *reveal'd*.
 For words and promises, that yoke
 The conqueror, are quickly broke ;
 Like Sampson's cuffs, though by his own
 Direction and advice put on. 1095

regicide, a butcher by profession, and preaching colonel in the Parliament army : " That he was notable for having killed several after quarter given by others, using these words in doing it: *Cursed be he who doth the work of the Lord negligently.*" And our histories abound with instances of the barbarities of Cromwell and his officers at Drogheda and other places in Ireland, after quarter given. (See *Appendix to Lord Clarendon's History of the Rebellion and Civil Wars in Ireland*, in 8vo.) And though I cannot particularly charge Sir Samuel Luke in this respect, yet there is one remarkable instance of his malicious and revengeful temper, in the case of Mr. Thorne, minister of St. Cathbert's in Bedford, who got the better of him in the Star Chamber. (See *Mercurius Rusticus*, No. 4. p. 47.) The Royalists were far from acting in this manner. I beg leave to insert a remarkable instance or two, for the reader's satisfaction. Upon the storming of Howley House in Yorkshire, an officer had given quarter to the governor, contrary to the orders of the general, William Duke of Newcastle, general of all the northern forces ; and having received a check from him for so doing, he resolved then to kill him ; which the general would not suffer, saying, " It was ungenerous to kill any man in cold blood." (See *The Life of William Duke of Newcastle, by his Duchess*, 1667. p. 29, 30.) Nor was the behaviour of the gallant Marquis of Montrose less generous, who being importuned to retaliate the barbarous murdering his friends, upon such enemies as were his prisoners, he absolutely refused to comply with the proposal. See his reasons, *Monteith's Hist. of the Troubles of Great Britain*, edit. 1739, p. 232, 233.

v. 1094, 1095. *Like Sampson's cuffs, tho' by his own—Direction and advice put on.*] See this explained, *Judges*, 15th chapter.

For if we should fight for the *Cause*.
 By rules of military laws,
 And only do what they call just,
 The *Cause* would quickly fall to dust.
 This we among ourselves may speak ; 1100
 But to the wicked or the weak,
 We must be cautious to declare
Perfection-truths, such as these are.

This said, the high outrageous mettle
 Of Knight began to cool and settle. 1105
 He lik'd the Squire's advice, and soon
 Resolv'd to see the bus'ness done ;
 And therefore charg'd him first to bind
 Crowdero's hands on rump behind,
 And to its former place and use, 1110
 The wooden member to reduce :
 But force it take an *oath* before,
Ne'er to bear arms against him more.

v. 1096, 1097. *For if we should fight for the Cause—By rules of military laws, &c.*] It has already been observed, what little honour they had in this respect. Even the Mahometan Arabians might have shamed these worse than Mahometans, “ who were such strict observers of their parole, that if any one in the heat of battle killed one, to whom the *rai*, or parole was given, he was by the law of the Arabians punished with death.” (*Prince Cantemir's Growth of the Othman Empire*, 1734, p. 166.)

v. 1101, 1102, 1103. *But to the wicked or the weak,—We must be cautious to declare—Perfection-truths, &c.*] See note upon part 2, canto 2, v. 260, 261.

v. 1112. *Force it take an oath.*] When the rebels released a prisoner taken in their wars, which they seldom did without exchange or ransom, (except he was a stranger) they obliged him to swear, not to bear arms against them any more ; though the rebels in the like case, were now and then absolved from their oaths by their wicked and hypocritical clergy. When the king had discharged all the common soldiers that were

Ralpho dispatch'd with speedy haste,
 And having ty'd Crowdero fast, 1115
 He gave Sir Knight the end of cord
 To lead the captive of his sword
 In triumph, whilst the steeds he caught,
 And them to further service brought.
 The Squire in state rode on before, 1120
 And on his nut-brown whinyard bore
 The trophée-fiddle and the case,
 Leaning on shoulder like a mace.

taken prisoners at Brentford, (excepting such as had voluntarily offered to serve him) upon their oaths, that they would no more bear arms against his Majesty, two of their camp chaplains, Dr. Downing and Mr. Marshall, for the better recruiting the parliament army, publicly avowed, "That the soldiers taken at Brentford, and discharged and released by the king upon their oaths, *that they would never again bear arms against him*, were not obliged by that oath, but by *their power they absolved them thereof*; and so engaged again these miserable wretches in a second rebellion." (See *Lord Clarendon's History*, &c. vol. 2, p. 62. *Echard*, vol. 2, p. 366.) These wicked wretches acted not much unlike Pope Hildebrand, or Gregory VII. who absolved all from their oaths to persons excommunicate. *Nos eos qui excommunicatis fidelitate & sacramento constricti sunt, apostolica autoritate juramento absolvimus.* *Greg. 7. Pont. apud Grat. caus. 15. q. 6.* Had these pretenders to sanctity but considered in how honourable a manner the old heathen Romans behaved on such occasions, they would have found sufficient reason to have been ashamed; for the late ingenious Mr. Addison informs us, (*Freeholder*, No. 6, p. 33.) "That several Romans that had been taken prisoners by Hannibal, were released, by obliging themselves by an oath to return again to his camp. Among these there was one, who thinking to elude the oath, went the same day back to the camp, on pretence of having forgot something; but this prevarication was so shocking to the Roman senate, that they ordered him to be apprehended, and delivered up to Hannibal."

v. 1123. *Plac'd on his shoulder.*] Edition 1674, 1684, 1689, 1700.
Leaning on shoulder, restored 1704.

The Knight himself did after ride,
 Leading Crowdero by his side ; 1125
 And tow'd him, if he lagg'd behind,
 Like boat against the tide and wind.
 Thus grave and solemn they march on,
 Until quite thro' the town th' had gone ;
 At further end of which there stands 1130
 An ancient castle, that commands
 Th' adjacent parts ; in all the fabrick
 You shall not see one stone, nor a brick,
 But all of wood, by pow'rful spell
 Of magick, made impregnable : 1135
 There's neither iron-bar, nor gate,
 Portcullis, chain, nor bolt, nor grate,
 And yet men durance there abide,
 In dungeon scarce three inches wide ;
 With roof so low, that under it 1140
 They never stand, but lie or sit ;
 And yet so foul, that whoso is in
 Is to the middle-leg in prison ;
 In circle magical confin'd,
 With walls of subtile air and wind ; 1145

v. 1131. *An ancient castle.*] This is an enigmatical description of a pair of stocks and whipping-post ; it is so pompous and sublime, that we are surprised so noble a structure could be raised from so ludicrous a subject ; we perceive wit and humour in the strongest light in every part of the description ; and how happily imagined is the pun in v. 1143 ! How ceremonious are the conquerors in displaying the trophies of their victory, and imprisoning the unhappy captive ! What a dismal figure does he make at the dark prospect before him ! All these circumstances were necessary to be fully exhibited, that the reader might commiserate his favourite knight, when a change of fortune unhappily brought him into Crowdero's place. (Mr. B.)

Which none are able to break thorough,
Until they're freed by head of borough.
Thither arriv'd, th' advent'rous Knight
And bold Squire from their steeds alight,
At th' outward wall, near which there stands 1150
A Bastile, built t' imprison hands ;
By strange enchantment made to fetter
The lesser parts, and free the greater :
For though the body may creep through,
The hands in grate are fast enough. 1155
And when a circle 'bout the wrist
Is made by beadle exorcist,
The body feels the spur and switch,
As if 'twere ridden post by witch,
At twenty-miles-an-hour pace, 1160
And yet ne'er stirs out of the place.
On top of this there is a spire,
On which Sir Knight first bids the Squire,
The fiddle, and its spoils, the case,
In manner of a trophee place. 1165
That done, they ope the trap-door-gate,
And let Crowdero down thereat,
Crowdero making doleful face,
Like hermit poor in pensive place.
To dungeon they the wretch commit, 1170
And the survivor of his feet ;
But th' other that had broke the peace,
And head of Knighthood, they release ;
Though a delinquent false and forged,
Yet b'ing a stranger, he's enlarged ; 1175

While his comrade, that did no hurt,
Is clapp'd up fast in prison for't.
*So, Justice, while she winks at crimes,
Stumbles on innocence sometimes.*

v. 1169. *Like hermit poor in pensive place.*] The beginning of a love-song in vogue about the year 1650. (ED.)

v. 1175. *Yet being a stranger, he's enlarg'd.*] Alluding to the case probably of Sir Bernard Gascoign, who was condemned at Colchester with Sir Charles Lucas and Sir George Lisle, and was respited from execution, being an Italian and a person of some interest in his country. (*Lord Clarendon's History*, vol. 3, p. 137. *Echard*, vol. 2, p. 606.)

v. 1178, 1179. *So justice, while she winks at crimes,—Stumbles on innocence sometimes.*] This is an unquestionable truth, and follows very naturally upon the reflection on Crowdero's real leg, suffering this confinement for the fault of his wooden one. The poet afterwards produces another case to support this assertion; to which the reader is referred, part 2, canto 2, v. 407, &c. (Mr. B.) See *Sham Second Part*, 1663, p. 59.



HUDIBRAS.

PART I. CANTO III.

ARGUMENT.

*The scatter'd Rout return and rally,
Surround the place ; the Knight does sally,
And is made pris'ner : then they seize
Th' enchanted fort by storm, release
Crowdero, and put the Squire in's place ;
I should have first said Hudibras.*

HUDIBRAS.



CANTO III.

Ay me! what perils do environ
The man that meddles with cold iron;
What plaguy mischiefs and mishaps
Do dog him still with after-claps!
For though Dame Fortune seem to smile, 5
And leer upon him for a while,
She'll after shew him, in the nick
Of all his glories, a dog-trick.
This any man may sing or say,
I' th' ditty called, *What if a day*: 10

v. 1. *Ay me! what perils, &c.*]

*Ay me, how many perils doe unfold
The righteous man to make him daily fall!*

Spenser's Faërie Queene, B. 1. C. 8. S. 1.

For Hudibras, who thought h' had won
 The field, as certain as a gun,
 And having routed the whole troop,
 With victory was cock-a-hoop ;
 Thinking h' had done enough to purchase ¹⁵
 Thanksgiving-day among the churches ;
 Wherein his mettle and brave worth
 Might be explained by holder-forth,

v. 9, 10. *This any man may sing or say—I th' ditty call'd, What if a day:]* There is an old ballad in Mr. Pepys's Library in Magdalen College, Cambridge, (*Old Ballads*, vol. 1. No. 52.) intitled, *A Friend's Advice, in an excellent Ditty, concerning the variable Changes of the World, in a pleasant New Tune*, beginning with the following lines ; to which Mr. Butler alludes.

What if a day, or a month, or a year

Crowne thy delights

With a thousand wisht contentings ?

Cannot the chance of a night or an hour

Cross thy delights,

With as many sad tormentings, &c.

v. 14. *With victory was cock-a-hoop.]* See the difference between the words *cock-a-hoop*, and *cock-on-hoop*, *Bailey's Dictionary*, *Ray's Proverbial Phrases*.

v. 16. *Thanksgiving-day among the churches.]* The rebellious Parliament were wont to order publick thanksgivings in their churches, for every little advantage obtained in any small skirmish : and the preachers (or holders-forth, as he properly enough stiles them) would in their prayers and sermons very much enlarge upon the subject, multiply the number slain and taken prisoners to a very high degree, and most highly extol the leader for his valour and conduct. (Dr. B.)

A remarkable instance of this kind we meet with; in the prayers of Mr. George Swathe, Minister of Denham in Suffolk : who notwithstanding the King's success against the Earl of Essex, in taking Banbury Castle, (see *Echard's History of England*, vol. 2. p. 358.) takes the liberty in his prayers, p. 40, " of praising God's providence, for giving the Earl of Essex victory over the King's army, and routing him at Banbury, and getting the spoyl." Many instances of this kind are to be met with in the publick sermons before the two Houses.

And register'd by fame eternal,
 In deathless pages of Diurnal; 20
 Found in few minutes to his cost,
 He did but *count without his host* ;
 And that a turn-stile is more certain,
 Than, in events of war, Dame Fortune.

v. 20.—*of Diurnal.*] The newspaper then printed every day in favor of the rebels, was called a *Diurnal*: of which is the following merry account, in Mr. Cleveland's *Character of a London Diurnal, published 1644*, p. 1. "A *Diurnal* (says he) is a puny chronicle, scarce pin feather'd with the wings of time. It is a history in sippets, the English Iliad in a nut-shell, the Apocryphal Parliament-book of Maccabees, in single sheets. It would tire a Welchman to reckon up how many *Aps* 'tis remov'd from an *Annal*; for 'tis of that extract, only of the younger house, like a shrimp to a lobster: The original sinner in this kind was Dutch, *Gallo-belgicus the Protoplast*, and the *Modern Mercuries* but *Hans en Kelders*. The Countess of Zealand was brought to bed of an *almanack*; as many children as days of the year: it may be the *Legislative Lady* is of that lineage; so she spawns the *Diurnals*, and they of Westminster take them in adoption, by the names of *Scoticus*, *Civicus*, and *Britannicus*. In the frontispiece of the old beldam *Diurnal*, like the contents of the chapter, sits the House of Commons judging the Twelve Tribes of Israel; You may call them the kingdom's anatomy, before the weekly kalendar; for such is a *Diurnal*; the day of the month, with the weather in the commonwealth: 'tis taken for the pulse of the body politick; and the empyric divines of the assembly, those spiritual *Dragooners*, thumb it accordingly. Indeed, it is a pretty synopsis, and those grave Rabbies (though in the point of divinity) trade in no larger authors. The country carrier, when he buys it for the vicar, miscalls it the *Urinal*, yet properly enough; for it casts the water of the state, ever since it staled blood. It differs from an *Aulicus* as the devil and his exorcist; or as a black witch does from a white one, whose business it is to unravel her enchantments."

v. 22. *He did but count without his host.*] A proverbial saying. See *Don Quixote*, vol. 2. p. 218.

v. 23, 24. *And that a turn-stile is more certain,—Than, in events of war, Dame Fortune.*] Of this opinion was Sancho Pancha, when by way of consolation, (see vol. 4. p. 729) he told his master, "That nothing

For now the late faint-hearted rout, 25
 O'erthrown and scatter'd round about,
 Chac'd by the horror of their fear,
 From bloody fray of Knight and Bear,
 (All but the Dogs, who in pursuit
 Of th' Knight's victory stood to't, 30
 And most ignobly sought to get
 The honour of his blood and sweat)
 Seeing the coast was free and clear
 O' th' conquer'd and the conqueror,
 Took heart again, and fac'd about, 35
 As if they meant to stand it out:
 For by this time the routed Bear,
 Attack'd by th' enemy i' th' rear,
 Finding their number grew too great
 For him to make a safe retreat, 40
 Like a bold chieftain fac'd about;
 But wisely doubting to hold out,
 Gave way to fortune, and with haste
 Fac'd the proud foe, and fled, and fac'd;

was more common in *errantry books*, than for knights every foot to be justled out of the saddle, that there was nothing but ups and downs in this world, and he that's cast down to-day, may be *cock-a-hoop* to-morrow."

v. 31, 32. *And most ignobly sought to get—The honour of his blood and sweat.*] An allusion to the ridiculous complaint of the Presbyterian commanders against the Independents, when the self-denying ordinance had brought in the one, to the exclusion of the other. (Mr. W.)

v. 35. *Took heart again, and fac'd about.*] *Took heart of grace*, in the two first editions of 1663. An expression used by Sancho Pancha, *Don Quixote*, vol. 1, book 3, p. 196.

v. 37. *For now the half-defeated Bear.*] Thus altered 1674, 1684, 1689, 1694, 1700, restored as above 1704.

Rétiring still, until he found 45
H' had got th' advantage of the ground ;
And then as valiantly made head
To check the foe, and forthwith fled ;
Leaving no art untry'd, nor trick
Of warrior stout and politick ; 50
Until, in spite of hot pursuit,
He gain'd a pass, to hold dispute
On better terms, and stop the course
Of the proud foe. With all his force
He bravely charg'd, and for a while 55
Forc'd their whole body to recoil ;
But still their numbers so increas'd,
He found himself at length opprest,
And all evasions so uncertain,
To save himself for better fortune ; 60
That he resolv'd, rather than yield,
To die with honour in the field,
And sell his hide and carcase at
A price as high and desperate
As e'er he could. This resolution 65
He forthwith put in execution,
And bravely threw himself among
The enemy i' th' greatest throng.
But what cou'd single valour do
Against so numerous a foe ? 70
Yet much he did ; indeed too much
To be believ'd, where th' odds were such ;

v. 63. 64. *And sell his hide and carcase at—A price as high and desperate.*] See the proverbial saying, of *selling the bear's skin*. Ray, and Bailey.

But one, against a multitude,
 Is more than mortal can make good.
 For while one party he oppos'd, 75
 His rear was suddenly inclos'd ;
 And no room left him for retreat,
 Or fight, against a foe so great.
 For now the mastives, charging home,
 To blows and handy-gripes were come ; 80
 While manfully himself be bore,
 And setting his right foot before,
 He rais'd himself to shew how tall
 His person was above them all.
 This equal shame and envy stirr'd 85
 I' th' enemy, that one should beard
 So many warriors, and so stout,
 As he had done, and stav'd it out,
 Disdaining to lay down his arms,
 And yield on honourable terms. 90
 Enraged thus, some in the rear
 Attack'd him, and some ev'ry where,
 'Till down he fell ; yet falling fought,
 And, being down, still laid about :
 As Widdrington in doleful dumps, 95
 Is said to fight upon his stumps.

v. 91, 92. *Enraged thus, some in the rear—Attack'd him—*]

Like dastard cures, that having at a bay

The salvage beast, embost in wearie chace,

Dare not adventure on the stubborn prey,

Ne byte before, but rome from place to place

To get a snatch, when turned is his face.

Spenser's Faërie Queene, book 3, canto 1, st. 22, &c. vol. 2, p. 372. See 2d part of *Shakespear's King Henry the Sixth*, act 5, vol. 4, p. 292, part 3d. act 2.

But all, alas! had been in vain,
 And he inevitably slain,
 If Trulla and Cerdon in the nick,
 To rescue him had not been quick ; 100
 For Trulla, who was light of foot,
 As shafts which long-field Parthians shoot,

v. 95. *As Widdrington in doleful dumps, &c.*] Alluding to those lines in the common ballad of *Chevy Chase* :

For Witherington needs must I wayle,

As one in doleful dumps ;

For when his leggs were smitten off,

He fought upon his stumpes.

Mr. Hearne has printed the ballad of *Chevy Chase*, or *Battle of Otterbourn* (which was fought in the twelfth year of the reign of King Richard H. 1388. *Stowe's Chronicle*, p. 304.) from an older copy, in which are the following lines :

For Wetharryngton my harte was wo,

That ever he slayne shulde be :

For when both his legges were hewne in to,

Yet he knyled and fought on hys kne.

(*Prefat. ad Gul. Nutrigens. Histor. Appendix*, p. 82, 87. See the *Spectator's* critique upon it, vol. 1, No. 70, 74.)

v. 102. *As shafts which long-field Parthians shoot.*] Thus it stands in the two first editions of 1663, and I believe in all the other editions to this time. Mr. Warburton is of opinion that *long filed* would be more proper, as the Parthians were ranged in *long files*, a disposition proper for their manner of fighting, which was by sudden retreats and sudden charges. Mr. Smith of Harleston, in Norfolk, thinks that the following alteration of the line would be an improvement :

As long field shafts, which Parthians shoot.

Which he thinks Plutarch's description of their bows and arrows in the *Life of Crassus* makes good : That the arrows of old used in battle were longer than ordinary, (says he) I gather from Quintus Curtius, lib. 9. chap. 5. *Indus duorum cubitorum sagittam ita excussit, &c.* and from *Chevy Chase* :

He had a bow bent in his hand,

Made of a trusty tree ;

An arrow of a cloth yard long

Up to the head drew he.

(But not so light as to be born
 Upon the ears of standing corn,
 Or trip it o'er the water quicker 105
 Than witches, when their staves they liquor,
 As some report) was got among
 The foremost of the martial throng ;

And as Trulla was tall, the simile has a further beauty in it ; the arrow does not only express her swiftness, but the mind sees the length of the girl, in the length of the arrow as it flies. Might he not call them *long field* Parthians, from the great distance they shot, and did execution with their arrows ? The Scythians or wild Tartars are thus described by Ovid, (*Tristia*, lib. 3. 53, 54, 55, 56.)

*Protinus æquato siccis Aquilonibus Istro
 Invehitur celeri barbarus hostis equo :
 Hostis equo pollens, longeque volante sagittâ
 Vicinam latè depopulatur humum.*

v. 103, 104. *But not so light as to be born—Upon the ears of standing corn.*] A satirical stroke upon the character of Camilla, one of Virgil's heroines.

Hos super advenit Volscæ de gente Camilla, &c.

*Last from the Volscians, fair Camilla came,
 And led her warlike troops, a warrior dame,
 Unbred to spinning, in the loom unskill'd,
 She chose the nobler Pallas of the field.
 Mix'd with the first, the fierce virago fought,
 Sustain'd the toils of arms, the danger sought :
 Outstripp'd the winds in speed upon the plain,
 Flew o'er the field, nor hurt the bearded grain :
 She swept the seas, and as she skimm'd along,
 Her flying feet unbath'd on billows hung ;
 Men, boys, and women, stupid with surprise,
 Where'er she passes, fix their wond'ring eyes ;
 Longing they look, and gaping at the sight,
 Devour her o'er and o'er, with vast delight.
 Her purple habit sits with such a grace
 On her smooth shoulders, and so suits her face ;
 Her head with ringlets of her hair is crown'd,
 And in a golden caul the curls are bound :
 She shakes her myrtle jav'lin, and behind
 Her Lycian quiver dances in the wind.*

Mr. Dryden.

There pitying the vanquish'd Bear,
 She call'd to Cerdon, who stood near, 110
 Viewing the bloody fight ; to whom,
 Shall we (quoth she) stand still, *hum drum*,
 And see stout Bruin all alone,
 By numbers basely overthrown ?
 Such feats already h' has atchiev'd, 115
 In story not to be believ'd ;
 And 'twould to us be shame enough,
 Not to attempt to fetch him off.
 I would (quoth he) venture a limb
 To second thee, and rescue him : 120
 But then we must about it straight,
 Or else our aid will come too late ;
 Quarter he scorns, he is so stout,
 And therefore cannot long hold out.
 This said, they wav'd their weapons round 125
 About their heads, to clear the ground ;

(See Mr. Pope's *Essay on Criticism*, *Miscellany Poems*, vol. 1, 5th edit. p. 82. Dr. Broome's *Poem to Mr. Pope*, *Miscell.* vol. 1, p. 98. Dr. Trapp's *Virgil*, vol. 3, p. 96. See the *Story of Ladas* in Solinus, and other writers ; and the description of Queen Zenobia, *Chaucer's Monk's Tale*, *Works*, fol. 78.) If it was not (says Mr. Byron) for the beauty of the verses, that shaded the impropriety of Camilla's character, I doubt not but Virgil would have been as much censured for the one as applauded for the other. Our poet has justly avoided such monstrous improbabilities ; nor will he attribute an incredible swiftness to Trulla ; though there was an absolute call for extraordinary celerity, under the present circumstances : no less occasion than to save the bear, who was to be the object of all the rabble's diversion.

v. 106. —*witches when their staves they liquor.*] Witches were said to *liquor their staves*, or broomsticks, with an ointment made of the bowels and members of children, by which they were enabled to travel through the air. See note on l. 411. part 3. canto 1. (Ed.)

And joining forces, laid about
 So fiercely, that th' amazed rout
 Turn'd tail again and straight begun,
 As if the devil drove, to run. 130
 Meanwhile th' approach'd the place where
 Was now engag'd to mortal ruin : [Brùin
 The conqu'ring foe they soon assail'd ;
 First Trulla stav'd, and Cerdon tail'd,
 Until the mastives loos'd their hold : 135
 And yet, alas ! do what they could,
 The worsted Bear came off with store
 Of bloody wounds, but all before :

v. 134. *First Trulla stav'd, &c.*] * *Staving* and *tailing* are terms of art used in the Bear Garden, and signify there only the parting of dogs and bears ; though they are used metaphorically in several other professions, for moderating : as law, divinity, &c.

v. 137, 138. —*store—Of bloody wounds, but all before.*] Such wounds were always deemed honourable, and those behind dishonourable : Plutarch (see *Life of Cæsar*, vol. 4, p. 422) tells us, that Cæsar in an engagement in Africa, against the King of Numidia, Scipio, and Afranius, took an ensign who was running away by the neck, and forcing him to face about, said, *Look, look, that way is the enemy*. (See an account of the bravery of Acilius, and of a common soldier that served Cæsar in Britain ; *Plutarch, ibid.* p. 144.) Old Siward (See *Tragedy of Macbeth*, act 5.) enquiring of his son's death, asks

—*Had he his hurts before ?*

Rosse. *Ay, on the front.*

Siw. *Why then God's soldier be he !
 Had I as many sons as I have hairs,
 I would not wish them to a fairer death.
 And so his knell is knoll'd.*

The late Peter the Great, Czar of Muscovy, made all those that were wounded in the back, at the battle of Hollowzin, to draw cuts for their lives. (See *Military History of Charles the XIIth King of Sweden*, by *M. Gustavus Adlerfeld*, vol. 3, p. 30, 31.)

For as Achilles, dipt in pond,
 Was anabaptiz'd free from wound, 140
 Made proof against dead-doing steel
 All over, but the pagan heel :
 So did our champion's arms defend
 All of him but the other end,
 His head and ears, which in the martial 145
 Encounter lost a leathern parcel :
 For as an Austrian Archduke once
 Had one ear (which in ducatoons

v. 142. *All over, but the pagan heel.*] Alluding to the fable of Achilles's being dipt by his mother Thetis in the river Styx, to make him invulnerable; only that part of his foot which she held him by escaped. After he had slain Hector before the walls of Troy, he was at last slain by Paris, being shot by him with an arrow in his heel. See the roman-tick account of Roldon, one of the twelve Peers of France, who was invulnerable every where but in the sole of the left foot. (*Don Quixote*, part 2, vol. 3, chap. 32, p. 326.) The famous Gustavus Adolphus, King of Sweden, had a piece of the sole of his boot, near the great toe of his right foot, carried away by a shot. (*Swedish Intelligencer*, part 3. 1663. p. 49.)

v. 147. *For as an Austrian Archduke once, &c.*] The story alluded to is of Albert, Archduke of Austria, brother to the Emperor Rodolph the Second, who was defeated by Prince Maurice of Nassau, in the year 1598. (*vid. Hoffmanni Lexic.* edit. 1677.) He endeavouring to encourage his soldiers in battle, pulled off his murrion or head-piece, upon which he received a wound by the point of a spear. *Dux Albertus, dum spes superfuisset, totam per aciem obequitans, ferebatur, cum diestanis et in hostem processerat intecto vultu, quo notius exemplum foret, atque ita factum, ut Hastæ cuspidē a Germano milite auris perstringeretur.* (*Hugonis Grotii Historiar. de reb. Belgic.* lib. 9, p. 568. edit. *Amstelædami*, 12mo. 1658. *Thuani Hist.* lib. 127. tom. 5, edit. 1630, p. 906.) To this Cleveland probably alludes, in his *Hue and Cry after Sir John Presbyter* :

*What mean the elders else, those kirk dragoons,
 Made up of ears and ruffs, like ducatoons.*

Is half the coin) in battle par'd
 Close to his head ; so Bruin far'd ; 150
 But tugg'd and pull'd on th' other side,
 Like scriv'ner newly crucify'd :
 Or like the late corrected leathern
 Ears of the *circumcised brethren*.

Mr. Smith of Harleston informs me, that he has seen in the tables of coins, $\frac{2}{3}$ and $\frac{1}{3}$ part of the double ducat of Albertus of Austria.

v. 150. —so *Bruin far'd*.] A bear, so called by Mr. Gayton in his notes upon *Don Quixote*, book 4, chap. 5, p. 196. so called probably from the French word *bruire*, to roar.

v. 152. *Like scriv'ner newly crucify'd*.] For forgery ; for which the scriveners are bantered by Ben Jonson, *Masque of Owles, Works*, vol. 1. p. 128.

*A crop ear'd scrivener this,
 Who when he heard but the whis-
 Per of moneys to come down,
 Fright got him out of town
 With all the bills and bands
 Of other men's in his hands ;
 It was not he that broke
 Two i' th' hundred spoke ;
 Nor car'd he for the curse,
 He could not hear much worse,
 He had his ears in his purse.*

The punishment of forgery among the Egyptians was death. (*vid. Diodori Siculi Rer. Antiquar.* lib. 2, cap. 3.) Happy had it been for some of these gentlemen, had they been in the same way of thinking with the carman, (mentioned by Pinkethman and Joe Miller, see their books of jests) who had much ado to pass with a load of cheese at Temple Bar, where a stop was occasioned by a man's standing in the pillory : He riding up close, asked what it was that was written over the person's head ? They told him it was a paper to signify his crime, that he stood for forgery. Ay, says he, what is forgery ? They answered him, that it was counterfeiting another's hand with an intent to cheat people. To which the carman reply'd, looking at the offender : *Ah pox ! this comes of your writing and reading, you silly dog !*

v. 153, 154. — *leathern—Ears of the circumcised brethren*.] Mr. Pryn, Dr. Bastwick, and Mr. Burton, who had their ears cut off

But gentle Trulla, into th' ring 155
 He wore in's nose, convey'd a string,
 With which she march'd before, and led
 The warrior to a grassy bed,
 As authors write, in a cool shade,
 Which eglantine and roses made ; 160
 Close by a softly murm'ring stream,
 Where lovers us'd to loll, and dream.
 There leaving him to his repose,
 Secured from pursuit of foes,
 And wanting nothing but a song, 165
 And a well-tun'd theorbo hung

for several seditious libels. Pryn the first time his ears were cut off had them stitched on again and they grew : (see *Earl of Strafford's Letters*, 1739, vol. 1. p. 266.) and Dr. Bastwick's wife had his put in a clean handkerchief, probably for the same purpose. (*id. ib.* vol. 2, p. 85.)

*When your Smectymnuus surplice wears,
 Or tippet on his shoulder bears,
 Rags of the whore ;
 When Burton, Pryn, and Bastwick dares
 With your good leave but shew their ears,
 They'll ask no more —*

(*Collection of Loyal Songs*, reprinted 1731. No. 9. vol. 1. p. 21.)

v. 165. *And wanting nothing but a song, &c.*] The ancients believed that music had the power of curing hemorrhages, gout, sciatica, and all sorts of sprains, when once the patient found himself capable of attending to it. (See *Cowley's Notes on the first book of his Davideis*.)

Thus Homer :

*With bandage firm Ulysses' knee they bound ;
 Then chanting mystic lays, the closing wound
 Of sacred melody confess'd the forcé ;
 The tides of life regain'd their azure course.*

Odyssey, by Pope, book 19. (ED.)

v. 166. — *a well-tun'd theorbo.*] A large lute for playing a thorough bass, used by the Italians. *Bailey's Dict.* (ED.)

Upon a bough, to ease the pain
 His tugg'd ears suffer'd with a strain ;
 They both drew up, to march in quest
 Of his great leader, and the rest. 170

For Orsin (who was more renown'd
 For stout maintaining of his ground
 In standing fight, than for pursuit,
 As being not so quick of foot)
 Was not long able to keep pace 175

With others that pursu'd the chase ;
 But found himself left far behind,
 Both out of heart and out of wind :
 Griev'd to behold his bear pursu'd
 So basely by a multitude ; 180

And like to fall, not by the prow'ss,
 But numbers of his coward foes.
 He rag'd, and kept as heavy a coil as
 Stout Hercules for loss of Hylas ;
 Forcing the vallies to repeat 185

The accents of his sad regret.
 He beat his breast, and tore his hair,
 For loss of his dear crony bear :
 That Echo, from the hollow ground,
 His doleful wailings did resound 190

v. 184. *Stout Hercules for loss of Hylas*] A favourite servant, who had the misfortune to be drowned. *Vid. Virgilii Georgic. lib. 3, 6. Eclog. 6. 43. Ovid. de Arte Amandi, lib. 2. 109, 110. Juvenal, Sat. 1, 164. Theocrit. in Hyl. Hygini. Fab. 14. 271. Spenser's Faerie Queene, vol. 2. b. 3. canto 12. s. 7. p. 533.*

v. 189, 190. — *Echo from the hollow ground,—His doleful wailings did resound.*] (See *General Histor. Dictionary*, vol. 6, p. 296.) This

More wistfully, by many times,
 Than in small poets' splay-foot rhymes,
 That make her, in their ruthful stories,
 To answer to int'rogatories,

passage is beautiful, not only as it is a moving lamentation, and evidences our poet to be master of the pathetic, as well as the sublime style, but also as it comprehends a fine satire upon that false kind of wit of making an echo talk sensibly, and give rational answers. Ovid and Erasmus are noted for this way of writing, and Mr. Addison blames them, and all others who admit it into their compositions, *Spectator*, No. 50 or 51. I will, notwithstanding, venture to produce two examples of this kind of wit, which probably may be exempted from this kind of censure; the one serious by an English poet; the other comical by a Scotch one.

Hark! a glad voice the lonely desert cheers,

Prepare the way, a God; a God appears:

A God, a God! the vocal hills reply,

The rocks proclaim th' approaching deity.

Mr. Pope.

He sang sae loud, round rocks the echoes flew,

'Tis true, he said, they a' return'd, 'tis true.

Mr. Ramsay.

(Mr. B.)

Vid. *Ovid. Metamorph.* lib. 3. 358. with Mr. George Sandys's translation, who gives an account of some remarkable echoes. *Wolff's Lexion. Memorab.* part 2. p. 1012. *Chartarii Imagin. Deorum.* &c. p. 92, 93. *Notes upon Creech's Lucretius*, 4th book, edit. 1714. vol. 1, p. 355, 356, 357. *Dr. Plot's Staffordshire*, p. 28. *Morton's Northamptonshire*, p. 357. *Misson's New Voyage into Italy*, vol. 2, p. 172. *Mr. Wright's Observations made in Travelling; Lond.* 1730. vol. 2, p. 473.

v. 192. *Than in small poets' splay-foot rhymes.*] He seems in this place to sneer at Sir Philip Sidney, who in his *Arcadia*, p. 230-1. has a long poem between the speaker and echo; why he calls the verse splay-foot, may be seen from the following example, taken from the poem.

“Fair rocks, goodly rivers, sweet woods, when shall I see peace?—
Peace—Peace! what bars me my tongue? Who is it that comes me so
 nye? *I*—Oh!—I do know what guest I have met; It is Echo—*'Tis Echo*.
 Well met, Echo—approach, then tell me thy will too—*I will too*.”
 Euripides, in his *Andromeda*, a tragedy now lost, had a foolish scene of
 the same kind, which Aristophanes makes sport with in his *Feast of*
Ceres. (Mr. W.)

And most unconscionably depose 195
 To things of which she nothing knows :
 And when she has said all she can say,
 'Tis wrested to the lover's fancy.
 Quoth he, O whither, wicked Bruin,
 Art thou fled to my—(Echo) *Ruin* : 200
 I thought th' hadst scorn'd to budge a step,
 For fear—(quoth Echo) *Marry guep*.
 Am not I here to take thy part ?
 Then what has quail'd thy stubborn heart ?
 Have these bones rattled, and this head 205
 So often in thy quarrel bled ?
 Nor did I ever winch or grudge it,
 For thy dear sake—(quoth she) *Mum budget*,
 Think'st thou t'will not be laid i' th' dish
 Thou turn'd'st thy back ? (quoth Echo) *Pish*, 210
 To run from those th' had'st overcome
 Thus cowardly ? (quoth Echo) *Mum*.
 But what a vengeance makes thee fly
 From me too, as thine enemy ?
 Or if thou hast' no thought of me, 215
 Nor what I have endur'd for thee,

v. 198. *'Tis wrested to the lover's fancy.*] Vid. *Ovid. Metamorph.* lib. 3. 378. &c. with *Mr. Sandy's Translation*.

v. 202. —quoth Echo, *Marry guep*.] “Is any man offended? marry guep.” *John Taylor's Motto, Works*, p. 44. See *Don Quixote*, 2d part. vol. 3. chap. 29. p. 292. *Ben Jonson's Bartholomew Fair*, act 1. scene 5.

v. 208. —quoth she, *Mum budget*.] An allusion to Shakespear's *Merry Wives of Windsor*, act 5. vol. 1. p. 298, 299. *Slender*, “I have spoke with her, and we have a way-word how to know one another. I come to her in white, and cry *mum*; she cries *budget*.”

Yet shame and honour might prevail
 To keep thee thus from turning tail :
 For who would grutch to spend his blood in
 His honour's cause ? (quoth she) *A puddin.* 220
 This said, his grief to anger turn'd
 Which in his manly stomach burn'd ;
 Thirst of revenge, and wrath, in place
 Of sorrow, now began to blaze.
 He vow'd the authors of his woe 225
 Should equal vengeance undergo :
 And with their bones and flesh pay dear,
 For what he suffer'd, and his Bear.
 This b'ing resolv'd, with equal speed
 And rage he hasted to proceed 230
 To action straight, and giving o'er
 To search for Bruin any more,
 He went in quest of Hudibras,
 To find him out where-e'er he was ;
 And, if he were above ground, vow'd 235
 He'd ferret him, lurk where he wou'd.

But scarce had he a furlong on
 This resolute adventure gone,
 When he encounter'd with that crew
 Whom Hudibras did late subdue. 240
 Honour, revenge, contempt and shame,
 Did equally their breasts inflame.
 'Mong these the fierce Magnano was,
 And Talgol, foe to Hudibras ;
 Cerdon and Colon, warriors stout 245
 And resolute as ever fought ;

Whom furious Orsin thus bespoke :

Shall we (quoth he) thus basely brook

The vile affront that paltry ass,

And feeble scoundrel, Hudibras, 250

With that more paltry ragamuffin,

Ralpho, with vapouring and huffing,

Have put upon us, like tame cattle,

As if th' had routed us in battle ?

For my part, it shall ne'er be said, 255

I for the washing gave my head :

Nor did I turn my back for fear

O' th' rascals, but loss of my Bear,

Which now I'm like to undergo ;

For whether these fell wounds, or no, 260

He has receiv'd in fight, are mortal,

Is more than all my skill can foretel ;

Nor do I know what is become

Of him, more than the Pope of Rome.

v. 256. *I for the washing gave my head.*] This phrase used by Beaumont and Fletcher, *Cupid's Revenge*, act 4. where the Citizens are talking, that Leucippus was to be put to death. "1st Cit. It holds, he dies this morning. 2d Cit. Then happy man be his fortune ; I am resolv'd ! 1st Cit. And so am I, and forty more good fellows, that will not give their heads for the washing, I take it." 'Tis imitated by the writer of the second part, that was spurious, 1663, p. 14.

On Agnes' eve they'd strictly fast,

And dream of those that kiss'd them last,

Or on Saint Quintin's watch all night,

With smock hung up for lover's sight :

Some of the lawndry were, (no flashing)

That would not give their heads for washing.

v. 258. *Of them, but losing of my Bear.*] 1674, and all editions to 1704 exclusive.

But if I can but find them out 265

That caus'd it (as I shall no doubt,
Where-e'er th' in hugger-mugger lurk)

I'll make them rue their handy-work ;
And wish that they had rather dar'd,
To pull the devil by the beard. 270

Quoth Cerdon,—Noble Orsin, th' hast
Great reason to do as thou say'st,

And so has ev'ry body here,
As well as thou hast, or thy Bear :
Others may do as they see good ; 275

But if this twig be made of wood
That will hold tack, I'll make the fur
Fly 'bout the ears of that old cur :

v. 267. — in *hugger-mugger lurk*] See Skinner and Bailey.

v. 270. *To pull the devil by the beard*] A common saying in England. The being pulled by the beard in Spain, is deemed as dishonourable as being kicked on the seat of honour in England. See *Don Quixote*, vol. 2. chap. 2. p. 32.

Don Sebastian de Cobarruvias, in his *Treasury of the Italian Tongue*, observes, that no man can do the Spaniards a greater disgrace than by pulling them by the beard ; and in proof gives the following romantic account : “ A noble gentleman of that nation dying (his name Cid Rai Dios,) a Jew who hated him much in his life-time, stole privately into the room where his body was newly laid out, and thinking to do what he never durst whilst he was living, stooped down to pluck him by the beard, at which the body started up, and drawing his sword which lay by him, half way out, put the Jew into such a fright, that he run out of the room as if a thousand devils had been behind him. This done, the body lay down as before unto rest, and the Jew after that turned Christian.” (See *Heywood's Hierarchy of Angels*, b. 7. p. 480.) It was Sancho Pancha's expression, *They had as good take a lion by the beard*. *Don Quixote*, vol. 3. chap. 32. See the legend of the giant Rytho, upon the mountain Aravius, who made himself a garment of the beards of those kings that he had slain ; and was himself slain by King Arthur. (*Geoffrey of Monmouth's British History*, by Thompson, p. 324.)

And th' other mungrel vermin, Ralph,
That brav'd us all in his behalf. 280

Thy Bear is safe, and out of peril,
Though lugg'd indeed, and wounded very ill;
Myself and Trulla made a shift
To help him out at a dead lift;
And having brought him bravely off, 285
Have left him where he's safe enough:
There let him rest; for if we stay,
The slaves may hap to get away.

This said, they all engag'd to join
Their forces in the same design: 290
And forthwith put themselves, in search
Of Hudibras, upon their march.

Where leave we them awhile, to tell
What the victorious Knight besel:
For such, Crowdero being fast 295
In dungeon shut, we left him last.
Triumphant laurels seem'd to grow
No where so green as on his brow;
Laden with which, as well as tir'd
With conqu'ring toil, he now retir'd 300
Unto a neighb'ring Castle by,
To rest his body, and apply.
Fit med'cines to each glorious bruise
He got in fight, reds, blacks and blues;
To mollify th' uneasy pang 305
Of ev'ry honourable bang,
Which be'ng by skilful midwife drest,
He laid him down to take his rest:

But all in vain :—h' had got a hurt
 O' th' inside, of a deadlier sort, 310
 By Cupid made, who took his stand
 Upon a widow's jointure land,
 (For he, in all his am'rous battles,
 No 'dvantage finds like goods and chattels)

v. 311. — *by Cupid made*] See a description of Cupid, *Chaucer's Romaunt of the Rose*, Works, 1602, folio 113, 116, 117. *Cotton's Virgil Travestie*, b. 1. p. 54. *Tatler*, No. 85. *Don Alonso's Epitaph*. See *Pharamond*, a romance, 1662. p. 9.

v. 311, 312. — *who took his stand—Upon a widow's jointure land*] See *Spectator*, No. 312. Cupid aimed well for the Knight's circumstances : for in *Walker's History of Independency*, part 1. p. 170. it is observed, that the Knight's father, Sir Oliver Luke, was decayed in his estate, and so was made colonel of horse; but we are still ignorant, how much his hopeful son (the hero of this poem) advanced it, by his beneficial places of colonel, committee-man, justice, scout-master, and governor of Newport Pagnel; he sighs for this Widow's jointure, which was two hundred pounds a year; but very unluckily he met with fatal obstacles in the course of this amour; for she was a mere coquet, and what was worse for one of the Knight's principles, a Royalist. (See part 2. canto 2. v. 251.) It must be a mistake in Sir Roger L'Estrange, to say she was the widow of one Wilmot, an Independent; for Mr. Butler, who certainly knew her, observes, that her name was Tomson, and thus humourously expatiates upon our Knight's unsuccessful amour.

*Ill has he read, that never heard
 How he with Widow Tomson far'd;
 And what hard conflict was between
 Our Knight, and that insulting quean;
 Sure captive Knight ne'er took more pains
 For rhymes for his melodious strains;
 Nor beat his brains, nor made more faces,
 To get into a jilt's good graces,
 Than did Sir Hudibras to get
 Into this subtle gypsey's net, &c.*

(*Hudibras's Elegy, Spurious Remains*, edit. 1727. p. 311.) all which is agreeable to her behaviour in this poem; and it is further hinted in the *Elegy*, that she was of a loose and common character,—and yet continued

Drew home his bow, and, aiming right, 315
 Let fly an arrow at the Knight;
 The shaft against a rib did glance,
 And gall him in the purtenance;
 But time had somewhat 'suag'd his pain,
 After he found his suit in vain. 320
 For that proud dame, for whom his soul
 Was burnt in's belly like a coal,
 (That belly that so oft did ake,
 And suffer griping for her sake,
 Till purging comfits, and ants-eggs, 325
 Had almost brought him off his legs)
 Us'd him so like a base rascallion,
 That old Pyg—(what d'y' call him) malion

inexorable to the Knight, and in short, was the cause of his death. (Mr. B.) See the *Spectator's* character of a demurrer, No. 89.

Ibid. This account of the Widow is entirely apocryphal, and rests on the authority of an anonymous scribbler, whose trash has been impudently fathered upon Butler. The *Genuine Remains* of our Author contain no allusions to the Knight or his Dulcinea; and afford no clue to their identity. (Ed.)

v. 315, 316. *Drew home his bow*] In the two first editions of 1668, this and the following line stand thus:

*As now he did, and aiming right,
 An arrow he let fly at Knight.*

v. 318. ——— *purtenance*] The pluck of an animal. "Roast the lamb with fire, his head with his legs, and with the *purtenance* thereof." *Exodus*. (Ed.)

v. 325, 326. ——— *and ants eggs*,—*Had almost brought him off his legs*.] Vid. *Sexti Philosoph. Pyrrh. Hypotyp.* lib. 1. p. 12. *Encomium formicarum. Moufeti Insector. Theatr.* lib. 2. cap. 16. p. 245, 246. *Verum equidem miror formicarum hæc in parte potentiam, quum 4 tantum in votu sumptas, omnem veneris, ac coeundi potentiam auferre tradat Brunfelsius—Oleum ex formicis alatis factum, venerem stimulat ac auget. Weecherus.* Vid. *Moufeti Insector. Theatr.* lib. 1. cap. 28. p. 173. See

That cut his mistress out of stone,
 Had not so hard a-hearted one. 330
 She had a thousand jadish tricks,
 Worse than a mule that flings and kicks ;
 'Mong which one cross-grain'd freak she had,
 As insolent, as strange and mad ;
 She could love none but only such 335
 As scorn'd and hated her as much.
 'Twas a strange riddle of a lady,
 Not love, if any lov'd her : Hey day !

Scot's Disc. of Witchcraft, b. 6. chap. 7. p. 124. *Ova formicarum ventositatem et tumultum in ventre generant. Mallei Maleficar. Joannis Nider. Francofurti*, 1588, chap. 10. p. 778. id. ib. p. 410. *Publ. Libr. Cambridge*, K. 16. 25.

v. 328. *That old Pyg—(what d' y' call him) mation*] Pygmalion, the son of Cilix (according to the heathen mythology) fell in love with an ivory statue, which Venus turning into a young woman, he begot of her Paphus. *Ovid. Metamorph. lib*, 10. l. 247.

*The Cyprian prince, with joy-expressing words,
 To pleasure-giving Venus thanks affords.
 His lips to her's he joins, which seem to melt ;
 The virgin blushing now his kisses felt ;
 And fearfully erecting her fair eyes,
 Together with the light, her lover spies.
 Venus the marriage blest which she had made,
 And when nine crescents had at full display'd
 Their joining horns, replete with borrow'd flame,
 She Paphus bore, who gave that isle a name.*

Mr. Sandys.

(Vid. *Plinii Nat. Hist. Annotations on Sir Thomas Browne's Religio Medici*, part 2. p. 211.) Virgil (*Æneid* I. 368.) refers to another Pygmalion, king of Tyre, and brother to Dido. See a letter of Philopanax (who had fallen desperately in love with a picture of his own drawing) to Chromation, *Spectator*, No. 238.

v. 338. — *Hey day*] *Ha day* ! in all editions till 1704, then altered to *hey day* !

So cowards never use their might,
 But against such as will not fight. 340
 So some diseases have been found
 Only to seize upon the sound.
 He that gets her by heart, must say her
 The back way, like a witch's prayer.
 Meanwhile the Knight had no small task 345
 To compass what he durst not ask.
 He loves, but dares not make the motion ;
 Her ignorance is his devotion :
 Like caitiff vile, that for misdeed
 Rides with his face to rump of steed ; 350

v. 339, 340. *So cowards never use their might—But against such as will not fight*] Alluding probably to the combat between the two cowards Dametas and Clinias, (see the *Countess of Pembroke's Arcadia*, by Sir Philip Sidney, lib. 3. p. 276, 277. edit. 1674.) who protested to fight like Hectors, and gave out as terrible bravadoes against each other as the stoutest champions in the world, each confiding in the cowardice of his adversary.

v. 344. *The back way, like a witch's prayer*] The *Spectator*, No. 61, speaking of an epigram called the *Witches' Prayer*, says, "It fell into verse when it was read, either backwards or forwards, excepting only that it cursed one way, and blessed another." (See *Spectator*, No. 110, 117. upon *Witchcraft*.)

v. 348. *Her ignorance is his devotion*] Alluding to the Popish doctrine, that ignorance is the mother of devotion.

v. 349. *Like caitiff vile, &c.*] Alluding, it may be, to the punishment of Robert Ward, Thomas Watson, Simon Graunt, George Jellis, and William Sawyer, members of the army ; who upon the sixth of March, 1648, in the New Palace Yard, Westminster, were forced to ride with their faces towards their horses' tails, had their swords broken over their heads, and were cashiered, for petitioning the Rump for relief of the oppressed Commonwealth. See a tract entitled, *The Hunting of the Foxes from Newmarket and Triploe-Heaths, to White-Hall, by five small beagles lately of the Army—Printed in a Corner of Freedom, right opposite the*

Or rowing scull, he's fain to love,
 Look one way, and another move ;
 Or like a tumbler, that does play
 His game, and look another way,
 Until he seize upon the coney : 355
 Just so does he by matrimony.
 But all in vain ; her subtle snout
 Did quickly wind his meaning out ;
 Which she return'd with too much scorn,
 To be by man of honour borne ; 360
 Yet much he bore, until the distress
 He suffer'd from his spiteful mistress
 Did stir his stomach, and the pain
 He had endur'd from her disdain
 Turn'd to regret, so resolute, 365
 That he resolv'd to wave his suit,
 And either to renounce her quite,
 Or for a while play least in sight.
 This resolution b'ing put on,
 He kept some months, and more had done ; 370
 But being brought so nigh by fate,
 The victory he atchiev'd so late

Council of Warre, Anno Domini 1649. penes me, and in the Public Library at Cambridge, 19, 7, 23 : or to the custom of Spain, where the condemned criminals are carried to the place of execution upon an ass, with their faces to the tail. (Lady's Travels into Spain, book 2, p. 219. 5th edition. Baker's History of the Inquisition, p. 367, 488.)

v. 353. — *a tumbler*] A dog so called from its manner of taking rabbits and other game. It did not run directly at its prey, but in a careless inattentive manner tumbled itself about till it got near enough to seize the object of its pursuit by a sudden spring. The breed is now known only by name. See *Cains de Canibus Britannicis*. (Ed.)

Did set his thoughts agog, and ope
 A door to discontinu'd hope,
 That seem'd to promise he might win 375
 His dame too, now his hand was in;
 And that his valour, and the honour
 H' had newly gain'd, might work upon her :
 These reasons made his mouth to water
 With am'rous longings to be at her. 380

Quoth he, unto himself,—Who knows,
 But this brave conquest o'er my foes
 May reach her heart, and make that stoop,
 As I but now have forc'd the troop ?
 If nothing can oppugne love, 385
 And virtue invious ways can prove,
 What may not he confide to do
 That brings both love and virtue too ?
 But thou bring'st valour too and wit,
 Two things that seldom fail to hit. 390
 Valour's a mouse-trap, wit a gin,
 Which women oft are taken in.
 Then, Hudibras, why should'st thou fear
 To be, that art, a conqueror ?

v. 373, 374.—*and ope*—*A door to discontinu'd hope*] A canting phrase used by the Sectaries, when they entered on any new mischief. (Mr. W.)

v. 385. *If nothing can oppugne love*] We must read *oppugnē* as three syllables to make the line of a legitimate length. (Ed.)

v. 386. *And virtue invious ways can prove*]

Virtus, recludens immeritis mori

Cælum, negata tentat iter via. Horatii Carm. lib. 3. 2. 21. 22.

Ibid. —*invious ways*] Pathless, unpassable ways; from the Latin *invius*. (Ed.)

Fortune th' audacious doth *juvare*, 395
 But lets the timidous miscarry.
 Then while the honour thou hast got
 Is spick and span new, piping hot,
 Strike her up bravely thou hadst best,
 And trust thy fortune with the rest. 400
 Such thoughts as these the Knight did keep
 More than his bangs, or fleas, from sleep.
 And, as an owl that in a barn
 Sees a mouse creeping in the corn,

v. 395. *Fortune th' audacious doth juvare*] Alluding to that passage in *Terence's Phormio*, act 1. sc. 4. *Fortes Fortuna adjuvat*.

v. 398. *Is spick and span new*] Mr. Ray observes, *English Proverbs*, 2d edit. p. 270. that this proverbial phrase, according to Mr. Howel, comes from *spica* an ear of corn : but rather (says he) as I am informed from a better author, *spike* is a sort of *nail*, and *spawn* the *chip* of a boat ; so that it is all one as to say, every *chip* and *nail* is *new*. But I humbly am of opinion, that it rather comes from *spike*, which signifies a *nail*, and a *nail* in measure is the sixteenth part of a yard, and *span* which is in measure a quarter of a yard ; or nine inches ; and all that is meant by it, when applied to a new suit of clothes, is that it has been just measured from the piece by the *nail* and *span*. See the expression, *Ben Jonson's Bartholomew Fair*, act 3. sc. 5.

v. 403. *And, as an owl, &c.*] This simile should not pass by unregarded, because it is both just and natural : the Knight's present case is not much different from the owl's : their figures are equally ludicrous, and they seem to be pretty much in the same design : if the Knight's mouth waters at the Widow, so does the owl's at the mouse : and the Knight was forming as deep a plot to seize the Widow's heart, as the owl to surprize the mouse ; and the Knight starts up with as much briskness at the Widow, as the owl does to secure his prey. This simile therefore exactly answers the business of one, which is to illustrate one thing by comparing it to another : If it be objected, that it is drawn from a low subject, it may be replied, that similes are not always to be drawn from noble and lofty themes : for if they were, how would those similes, of boys surrounding an ass in Homer, (*Iliad* 11.) and of whipping a top in Virgil, (*Æn.* 7.) be defended ? If such are allowable in epic poetry, much more are they

Sits still, and shuts his round blue eyes, 405
 As if he slept, until he spies
 The little beast within his reach,
 Then starts, and seizes on the wretch ;
 So from his couch the Knight did start,
 To seize upon the Widow's heart; 410
 Crying with hasty tone, and hoarse,—
 Ralpho dispatch, to horse, to horse.—
 And 'twas but time ; for now the rout,
 We left engag'd to seek him out,
 By speedy marches were advanc'd 415
 Up to the fort, where he ensconc'd :
 And all th' avenues had possess
 About the place, from east to west.
 That done, a while they made a halt,
 To view the ground, and where t' assault ; 420
 Then call'd a council, which was best,
 By siege or onslaught to invest
 The enemy ? and 'twas agreed,
 By storm and onslaught to proceed.

in burlesque. I could subjoin two similes out of Homer suitable to the Knight's case, but it might seem too pedantic ; and yet I cannot end this note, without observing a fine imitation of our Poet's simile in *Philips's Splendid Shilling* ;

———so poets sing

Grimalkin, to domestic vermin sworn
 An everlasting foe, with watchful eye
 Lies nightly brooding o'er a chinky gap,
 Protending her fell claws, to thoughtless mice
 Sure ruin ———

(Mr. B.)

v. 422. —onslaught] Onslaught, a storming, a fierce attack upon a place. *Bailey*.

This b'ing resolv'd, in comely sort 425
 They now drew up t' attack the fort ;
 When Hudibras, about to enter
 Upon another-gates adventure,
 To Ralpho call'd aloud to arm,
 Not dreaming of approaching storm. 430
 Whether Dame Fortune, or the care
 Of angel bad, or tutelar,
 Did arm; or thrust him on a danger,
 To which he was an utter stranger ;
 That foresight might, or might not blot 435
 The glory he had newly got ;
 Or to his shame it might be said,
 They took him napping in his bed :
 To them we leave it to expound,
 That deal in sciences profound. 440

His courser scarce he had bestrid,
 And Ralpho that on which he rid,
 When setting ope the postern gate,
 Which they thought best to sally at,
 • The foe appear'd, drawn up and drill'd, 445
 Ready to charge them in the field.
 This somewhat startled the bold Knight,
 Surpriz'd with th' unexpected sight ;
 The bruises of his bones and flesh
 He thought began to smart afresh : 450
 Till recollecting wonted courage,
 His fear was soon converted to rage,

v. 444. *To take the field, and sally at*] In edit. 1674, and the following ones to 1704 exclusive.

And thus he spoke :—The coward foe,
 Whom we but now gave quarter to,
 Look, yonder's rally'd, and appears, 455
 As if they had outrun their fears ;
 The glory we did lately get,
 The fates command us to repeat ;
 And to their wills we must succumb,
Quocunque trahunt, 'tis our doom. 460
 This is the same numerick crew,
 Which we so lately did subdue ;
 The self-same individuals, that
 Did run, as mice do from a cat,
 When we courageously did wield 465
 Our martial weapons in the field,
 To tug for victory : and when
 We shall our shining blades agen
 Brandish in terror o'er our heads,
 They'll straight resume their wonted dreads : 470
 Fear is an ague, that forsakes
 And haunts by fits those whom it takes :
 And they'll opine they feel the pain
 And blows they felt to day, again.

v. 445. *The foe appear'd, drawn up and drill'd*] See Beaumont and Fletcher's tragedy of *Thierry King of France*, act 2. sc. 1. where Protaldye a coward, speaking of his soldiers to the King, says,

———— *More it appears*
They have been drill'd, nay, very prettily drill'd ;
For many of them can discharge their musquets
Without the danger of throwing off their heads.

See Bailey's Dictionary.

v. 472. *And haunts by fits*] *Haunts by turns* ; in the two first editions of 1663.

Then let us boldly charge them home, 475
And make no doubt to overcome.

This said, his courage to inflame,
He call'd upon his mistress' name.
His pistol next he cock'd a-new,
And out his nut-brown whinyard drew : 480
And, placing Ralpho in the front,
Reserv'd himself to bear the brunt ;
As expert warriors use : then ply'd
With iron heel his courser's side,
Conveying sympathetic speed 485
From heel of Knight to heel of steed.

Mean while the foe, with equal rage
And speed, advancing to engage,

v. 478. *He call'd upon his mistress' name*] A sneer upon romance writers, who make their heroes, when they enter upon the most dangerous adventures, to call upon their mistresses' names. Cervantes (from whom Mr. Butler probably copied the thought) often puts his Don Quixote under these circumstances. Before his engagement with the Carriers, part 1. b. 1. chap. 3, p. 23. before his engagement with the wind-mills, chap. 8. p. 64. when he was going to engage the Biscayan Squire, he cried out aloud, (part 1. b. 1. chap. 5. p. 72.) "Oh Lady of my soul, Dulcinea, flower of all beauty, vouchsafe to succour your champion in this dangerous combat undertaken to set forth your worth." (See likewise vol. 1. b. 2. chap. 5. p. 112. chap. 6. p. 200.) Before his adventure with the lions, vol. 3. chap. 15. p. 159. and in the adventure of Montesino's Cave, id. ib. chap. 22. p. 215. See likewise vol. 4. ch. 64. p. 649. Constance (see *Pharamond, a Romance*, part 1. b. 2. p. 37.) invokes Placidia's name in his combats: as does Ralph the *Knight of the Burning Pestle*, (see Fletcher's play so called edit. 4to, 1635, p. 36.) upon his engagement with Barbaroso the Barber. Mr. Jarvis says, in the *Life of Michael de Cervantes de Saavedra*, prefixed to Don Quixote, 1742, p. 9. "In order to animate themselves the more, says the old collection of *Spanish Laws*, (see the 22d Law, tit. 21. part 2.) they hold it a noble thing to call upon the names of their mistresses, that their hearts might swell with an increase of courage, and their shame be the greater, if they failed in their attempts."

Both parties now were drawn so close,
 Almost to come to handy-blows : 490
 When Orsin first let fly a stone
 At Ralpho ; not so huge a one
 As that which Diomed did maul
 Æneas on the bum withal ;

v. 491. *When Orsin first let fly a stone, &c.*] Here is another evidence of that air of truth and probability, which is kept up by Mr. Butler, through this poem: he would by no means have his readers fancy the same strength and activity in Orsin, which Homer ascribes to Diomed: for which reason he alludes to the following passage in the fifth Iliad. l. 304, &c.

Ὅ δὲ χαμᾶδεν λάβ' ἑυρὴν
 Τυδίδης, &c.

*Then fierce Tydides stoops, and from the fields
 Heav'd with vast force a rocky fragment wields ;
 Not two strong men th' enormous weight cou'd raise,
 Such men as live in these degen'rate days.
 He swung it round, and gath'ring strength to throw,
 Discharg'd the pond'rous ruin at the foe ;
 Where to the hip th' inserted thigh unites
 Full on the bone the pointed marble lights,
 Thro' both the tendons broke the rugged stone,
 And stripp'd the skin, and crack'd the solid bone :
 Sunk on his knees, and stagg'ring with his pains,
 His falling bulk his bended arm sustains :
 Lost in a dizzy mist, the warrior lies,
 A sudden cloud comes swimming o'er his eyes.* Mr. Pope.

Vid. *Virgil, Æneid.* l. 101, &c. *Juvenal, Sat.* 15. 65, &c.

Unfortunate Æneas ! it seems to be his fate to be thus attacked by his enemies : Turnus also wields a piece of a rock at him, which Virgil says, twelve men could hardly raise ; though the consequences are not so dismal as in Homer.

*Nec plura effatus, saxum circumspicit ingens,
 Saxum antiquum, ingens, campo quod forte jacebat
 Limes agro positus, litem ut discerneret arvis,
 Vix illud lecti bis sex cervice subirent,
 Qualia nunc hominum producit corpora tellus.* *Æn.* 12. 896.

Yet big enough, if rightly hurl'd, 495
 T' have sent him to another world,
 Whether above-ground, or below,
 Which *Saints* twice dipt are destin'd to.
 The danger startled the bold Squire,
 And made him some few steps retire. 500
 But Hudibras advanc'd to's aid,
 And rous'd his spirits half dismay'd :
 He wisely doubting lest the shot
 Of th' enemy, now growing hot,
 Might at a distance gall, press'd close 505
 To come pell-mell to handy-blows,
 And that he might their aim decline,
 Advanc'd still in an oblique line :
 But prudently forbore to fire,
 Till breast to breast he had got nigher ; 510
 As expert warriors use to do,
 When hand to hand they charge their foe.
 This order the advent'rous Knight,
 Most soldier-like, observ'd in fight :
 When Fortune (as she's wont) turn'd fickle. 515
 And for the foe began to stickle ;
 The more shame for her goody-ship
 To give so near a friend the slip.

v. 498. *Saints twice dipt*] Mr. Abraham Wright, in the Preface to his *Five Sermons, in Five several Styles, or Ways of Preaching*, 1656, p. 1. (*pones me*) speaks of some chemical professors of religion in those times, that had been *twice dipped*, but never baptised.

v. 509. *But prudently forbore to fire*] Alluding to Oliver Cromwell's prudent conduct in this respect, who seldom suffered his soldiers to fire, till they were near enough to do execution upon the enemy. See *Sir Thos. Fairfax's Short Memorial*, by himself, published 1699. p. 9.

For Colon, chusing out a stone,
 Levell'd so right, it thump'd upon 520
 His manly paunch; with such a force,
 As almost beat him off his horse.
 He loos'd his whinyard, and the rein;
 But laying fast hold on the mane,
 Preserv'd his seat: and as a goose 525
 In death contracts his talons close,
 So did the Knight, and with one claw
 The tricker of his pistol draw.
 The gun went off; and, as it was,
 Still fatal to stout Hudibras, 530
 In all his feats of arms, when least
 He dreamt of it, to prosper best;
 So now he far'd: the shot let fly
 At random 'mong the enemy,
 Pierc'd Talgol's gabardine, and grazing 535
 Upon his shoulder in the passing,

v. 523. *He loos'd his whinyard.*] Thus it stands in the first editions of 1663; altered 1674 to *He loos'd his weapon*; so it continued to 1700; altered 1704 to *He lost his whinyard*.

v. 533. — *the shot let fly*] Hudibras's pistol was out of order, as is before observed by Mr. Butler; and it is certain, that he was not so expert a marksman as the Scotch Douglas, (see *Shakspear's Henry the Fourth, first part*, act 2, p. 386.) of whom Prince Henry made the following observation, "He that rides at high speed, and with a pistol kills a sparrow flying:" or Prince Rupert, who at Stafford, in the time of the rebellion, standing in Captain Richard Sneyd's garden, at about sixty yards distance, made a shot at the weathercock upon the steeple of the collegiate church of Saint Mary, with a screwed horseman's pistol, and a single bullet, which pierced it's tail, the hole plainly appearing to all that were below; which the king presently judged as a casualty only. The Prince presently proved the contrary, by a second shot to the same effect. (*Dr. Plot's Staffordshire*, ch. 2. s. 9. p. 336.)

Lodg'd in Magnano's brass habergeon,
 Who straight *A surgeon cry'd, a surgeon :*
 He tumbled down, and, as he fell,
 Did *murther, murther, murther yell.* 540
 This startled their whole body so,
 That if the Knight had not let go

v. 535. ——— *gabardine.*] *Galvardine* in French, (see *Cotgrave's Dictionary*) a shepherd's coarse frock or coat. A word often used by romance writers, and amongst the rest by the translator of *Amadis de Gaul*. Shylock the Jew speaking to Antonio, (see *Shakspear's Merchant of Venice*, act 1) says,

*You call me—misbeliever, cut-throat dog,
 And spit upon my Jewish gabardine,
 And all for use of that which is my own.*

v. 537. *Lodg'd in Magnano's brass habergeon.*] *Habergeon*, a little coat of mail, or only sleeves and gorget of mail. (See *Dictionary* to the last edition of *Guillim's Heraldry*.)

*Som wol ben armed in an habergeon,
 And in a brest plate, and in a gipon.*

(*Chaucer's Knight's Tale*, edit. 1602. fol. 6. *ibid.* fol. 67. 360.) See *Spenser's Faërie Queene*, b. 2, canto 6. st. 29. b. 3. canto 11. st. 7. *Hist. of Valentine and Orson*, chap. 9. p. 50. *Junii Etymolog. Anglican.*

v. 538. *Who straight A surgeon cry'd, a surgeon.*] See the case of *Monsieur Thomas*, and *Hylas*, Fletcher's comedy, entitled, *Monsieur Thomas*, act 3. sc. 3. when the first thought his leg broke in twenty pieces, and the latter that his scull was broke. Magnano seems not to be so courageous as the sea captain who, for his courage in a former engagement, where he had lost a leg, was preferred to the command of a good ship. In the next engagement, a cannon ball took off his wooden deputy, so that he fell upon the deck; a seaman thinking he had been fresh wounded, called out to carry him down to the surgeon—He swore at him, and said, call the carpenter, you dog, I have no occasion for a surgeon.

v. 545. *As if the Squire*] In the two first editions, for this and the three following lines, these two are used:

*As Ralpho might, but he with care
 Of Hudibras his hurt forbare.*

In 1674. *Hudibras his wound*, to 1704 exclusive.

His arms, but been in warlike plight,
 H' had won, (the second time) the fight;
 As, if the Squire had but fall'n on, 545
 He had inevitably done :
 But he, diverted with the care
 Of Hudibras his hurt, forbore
 To press th' advantage of his fortune,
 While danger did the rest dishearten. 550
 For he with Cerdon b'ing engag'd
 In close encounter, they both wag'd
 The fight so well, 'twas hard to say
 Which side was like to get the day.
 And now the busy work of death 555
 Had tir'd them so, th' agreed to breathe,
 Preparing to renew the fight ;
 When the disaster of the Knight,
 And th' other party, did divert
 Their fell intent, and forc'd them part. 560
 Ralpho press'd up to Hudibras,
 And Cerdon where Magnano was ;
 Each striving to confirm his party
 With stout encouragements, and hearty.
 Quoth Ralpho, Courage, valiant Sir, 565
 And let revenge and honour stir
 Your spirits up ; once more fall on,
 The shatter'd foe begins to run :
 For if but half so well you knew
 To use your vict'ry as subdue, 570

v. 551. *He had with Cerdon, &c.*] 1674 to 1704 exclusive.

v. 553. *So desperately*] 1674, &c.

v. 560. *And force their sullen rage to part*] Thus altered 1674, to 1704 exclusive.

They durst not, after such a blow
 As you have given them, face us now ;
 But from so formidable a soldier
 Had fled, like crows when they smell powder :
 Thrice have they seen your sword aloft 575
 Wav'd o'er their heads, and fled as oft.
 But if you let them recollect
 Their spirits, now dismay'd and check'd,
 You'll have a harder game to play
 Than yet y' have had, to get the day. 580
 Thus spoke the stout Squire ; but was heard
 By Hudibras with small regard.
 His thoughts were fuller of the bang
 He lately took, than Ralph's harangue ;
 To which he answer'd,—Cruel fate 585
 Tells me thy counsel comes too late.
 The knotted blood within my hose,
 That from my wounded body flows,

v. 569, 570. *For if but half so well you knew—To use your vict'ry as subdue*] A sneer probably upon Prince Rupert, who in the battle of Marston Moor charged General Fairfax's forces with so much fury and resolution, that he broke them, and the Scots, their reserve; but, to his own ruin, pursued them too far, according to his usual fate. *Echard's History of England*, vol. 2. p. 480.

v. 574. *Had fled like crows, when they smell powder*] Dr. Plot seems to be of opinion, that crows smell powder at some distance. "If the crows (says he, *Natural History of Oxfordshire*, chap. 9. sect 98.) are towards harvest any thing mischievous, destroying the corn, in the outward limits of the fields they dig a hole, narrow at the bottom and broad on the top, in the green-swarth near the corn, wherein they put dust and cinders, mixed with a little *gun-powder*, and about the holes stick crows' feathers, which they find about Burford to have good success."

v. 587. *The knotted blood*] Thus it is in all editions to 1710, and then altered to *clotted blood*.

With mortal crisis doth portend
 My days to appropinque an end : 590
 I am for action now unfit,
 Either of fortitude or wit.
 Fortune, my foe, begins to frown,
 Resolv'd to pull my stomach down.
 I am not apt upon a wound, 595
 Or trivial basting, to despond :
 Yet I'd be loth my days to curtail ;
 For if I thought my wounds not mortal,
 Or that we'd time enough as yet
 To make an hon'rablè retreat ; 600
 'Twere the best course : but if they find
 We fly, and leave our arms behind,
 For them to seize on : the dishonour,
 And danger too, is such, I'll sooner
 Stand to it boldly, and take quarter, 605
 To let them see I am no starter.
 In all the trade of war, no feat
 Is nobler than a brave retreat ;

v. 590. —*to appropinque an end*] To draw near ; from the Latin *appropinquo*. (Ed.)

v. 597. —*curtail*] In all editions to 1704 inclusive.

v. 607, 608. *In all the trade of war, no feat—Is nobler than a brave retreat, &c.*] The Reverend and ingenious Mr. Thomas Herring, (Fellow of Ben't College in Cambridge, and Chaplain to his Grace the Lord Archbishop of York, to whom I am under obligations,) sent me the following French translation of these four verses, and v. 243, 244, 245, 246, &c. of part 3. canto 3. which were presented by Mr. Wharton, chaplain to a regiment in Flanders, to Prince Eugene.

*Ne laissez pas toujours de vous mettre en tête
 De faire à propos une belle retraite,
 La quelle, croyez moi, est le plus grand mystere
 De la bonne conduite, et de l'art militaire ;*

For those that run away, and fly,
Take place at least of th' enemy. 610

This said, the Squire with active speed
Dismounted from his bonny steed,
To seize the arms, which by mischance
Fell from the bold Knight in a trance :
These being found out, and restor'd 615
To Hudibras, their nat'ral lord,
As a man may say, with might and main
He hasted to get up again.

*Car ceux, qui s'enfuyent, peuvent revenir sur les pas,
Ainsi ne sont jamais mis hors de combat ;
Mais ceux, au contraire, qui demeurent sur la place,
Se privent de tout moins de venger leur disgrâce ;
Et lors qu' on se mette en devoir s'enfuir,
L'ennemi tout aussi-tôt s'efforce à courir :
Et par là le combat se changeant en poursuite,
Ils gagnent la victoire qui courent le plus vite.*

v. 609, 610. *For those that run away, &c.*] Not in the two first edit. of 1663, but added in 1674.

v. 617. *The active Squire with might and main
Prepar'd in haste to mount again.*]

Thus altered 1674, restored 1704.

v. 617. *As a man may say*] A sneer upon the expletives used by some men in their common conversation ; some very remarkable ones I have heard of, as, *Mark y' me there, This, and That, and T'other, and Thing ; To dint, to don't, to do't ; D' y' hear me, d' y' see, that is, and so Sir :* (*Spectator*, No. 371, see his banter upon Mrs. Jane for her *Mrs. Such a one*, and *Mr. What d' y' call*, No. 272.)

Mr. Gayton, in banter of Sancho Pancha's expletives (*Notes upon Don Quixote*, book 3. p. 105.) produces a remarkable instance of a Reverend Judge, who was to give a charge at an assize, which was performed with great gravity, had it not been interlarded with *In that kind* ; as, " Gentlemen of the jury, you ought to enquire after recusants in that kind, and such as do not frequent the church in that kind ; but above all, such as haunt ale-houses in that kind, notorious whoremasters in that kind, drunkards and blasphemers in that kind ; and all notorious offenders in that kind, are to be presented in that kind, and as the laws

Thrice he essay'd to mount aloft,
 But, by his weighty bum, as oft 620
 He was pull'd back, 'till having found
 Th' advantage of the rising ground,
 Thither he led his warlike steed,
 And having plac'd him right, with speed
 Prepar'd again to scale the beast :— 625
 When Orsin, who had newly drest
 The bloody scar upon the shoulder
 Of Talgol, with Promethean powder,
 And now was searching for the shot
 That laid Magnano on the spot, 630
 Beheld the sturdy Squire aforesaid
 Preparing to climb up his horse side ;
 He left his cure, and laying hold
 Upon his arms, with courage bold,
 Cry'd out,—'Tis now no time to dally, 635
 The enemy begin to rally :
 Let us that are unhurt and whole
 Fall on, and happy man be's dole.
 This said, like to a thunderbolt
 He flew with fury to th' assault, 640

in that kind direct, must be proceeded against in that kind."—A gentleman being asked, after the court rose, how he liked the Judge's charge, answered, that it was the best of *that kind* that ever he heard.

v. 638. —[and happy man be's dole] An expression often used by Shakespear. Slender (see *Merry Wives of Windsor*, vol. 1. edit. 1733.) speaks as follows to Mrs. Ann Page: "Truly for my own part, I would little or nothing with you; your father and my uncle have made motions; if it be my luck, so; if not, *happy man be's dole*." *Taming the Shrew*, act 1. vol. 2. p. 286. *Winter's Tale*, act 1. vol. 3. p. 72. *First Part of Henry the Fourth*, p. 370. *Dr. Baileys*' romance, intitled, *The Wall-flower of Newgate*, &c. 1650. p. 128.

Striving the enemy t' attack,
 Before he reach'd his horse's back.
 Ralpho was mounted now, and gotten
 O'erthwart his beast with active vau'ting,
 Wriggling his body to recover 645
 His seat, and cast his right leg over ;
 When Orsin, rushing in, bestow'd
 On horse and man so heavy a load,
 The beast was startled, and begun
 To kick and fling like mad, and run, 650
 Bearing the tough Squire like a sack,
 Or stout King Richard, on his back :
 'Till stumbleing, he threw him down,
 Sore bruis'd, and cast into a swoon.
 Mean while the Knight began to rouse 655
 The sparkles of his wonted prow'ess :
 He thrust his hand into his hose,
 And found, both by his eyes and nose,
 'Twas only choler, and not blood,
 That from his wounded body flow'd. 660

v. 652. *Or stout King Richard*] Alluding to the shameful usage of King Richard the Third, who was slain in the thirteenth, or last battle of Bosworth in Leicestershire, the 22d day of August, 1485. His body was carried to Leicester, in a most ignominious manner, like a slain deer laid cross his horse's back, his head and arms hanging on one side, and his legs on the other, stark naked, and besmeared with blood, dirt and mire: (*Echard's History of England*, vol. 1. p. 577. *Hall's Chronicle*.) The brave Prince of Condé, who was killed at the battle of Brissac, was used by the Catholicks in as contemptuous a manner; they carrying his body in triumph upon a poor pack-horse. (*Davila's History of the Civil Wars of France*, book 4. p. 141. edit. 1678.) Sancho Pancha met with infamous usage upon the *Braying Adventure*; *Don Quixote*, part 2. vol. 3. chap. 27. p. 275. See an account of his laying cross his ass, chap. 28. p. 277. See *Spenser's Faërie Queene*, vol. 2. book 3. canto 7. st. 43. p. 468.

This, with the hazard of the Squire,
 Inflam'd him with despightful ire ;
 Courageously he fac'd about,
 And drew his other pistol out ;
 And now had half-way bent the cock,— 665
 When Cerdon gave so fierce a shock,
 With sturdy truncheon, thwart his arm,
 That down it fell, and did no harm :
 Then stoutly pressing on with speed,
 Essay'd to pull him off his steed. 670
 The Knight his sword had only left,
 With which he Cerdon's head had cleft,
 Or at the least cropt off a limb,
 But Orsin came, and rescu'd him.
 He with his lance attack'd the Knight 675
 Upon his quarters opposite.
 But as a barque, that in foul weather,
 Toss'd by two adverse winds together,
 Is bruis'd and beaten to and fro,
 And knows not which to turn him to ; 680
 So far'd the Knight between two foes,
 And knew not which of them t' oppose ;
 Till Orsin, charging with his lance
 At Hudibras, by spightful chance
 Hit Cerdon such a bang, as stunn'd 685
 And laid him flat upon the ground.
 At this the Knight began to chear up,
 And raising up himself on stirrup,
 Cry'd out,—*Victoria* ; lie thou there,
 And I shall straight dispatch another, 690

v. 659. 'Twas only choler] See Mr. George Swathe's Prayers, 1739.
 p. 35,

To bear thee company in death :
 But first I'll halt a while, and breathe.—
 As well he might : for Orsin, griev'd
 At th' wound that Cerdon had receiv'd,
 Ran to relieve him with his lore, 695
 And cure the hurt he gave before :
 Mean while the Knight had wheel'd about,
 To breathe himself, and next find out
 Th' advantage of the ground, where best
 He might the ruffled foe infest. 700
 This b'ing resolv'd, he spurr'd his steed,
 'To run at Orsin with full speed,
 While he was busy in the care
 Of Cerdon's wound, and unaware :
 But he was quick, and had already 705
 Unto the part applied remedy :

v. 693, 694. — *for Orsin griev'd—At th' wound that Cerdon had receiv'd*] Had Cerdon been killed by this undesigned blow, it is probable it would have come to the Bear-garden case, (see *L'Estrange's Reflection on the Fable of the Inconsolable Widow*, part 1. fab. 268.) when a bull had tossed a poor fellow, that went to save his dog, there was a mighty bustle about him, with brandy and other cordials, to bring him to himself again : but when the college found there was no good to be done : Well, go thy way Jaques (says a jolly member of that society) there's the best back-sword man in the field gone. *Come, let us play another dog.* (See part 2. fab. 58.)

v. 706. *Unto the part applied remedy*] The case it is plain was not so bad, as to require the application of Don Quixote's *Balsam of Fierabras*, concerning the use of which, he gives Sancho Pancha the following direction, (vol. 1. chap. 2. p. 85.) “ If at any time (says he) thou happenest to see my body cut in two, by some unlucky back-stroke, as it is common amongst us knights errant, thou hast no more to do, than to take up nicely that half of me which is fallen to the ground, and to clap it exactly to the other half on the saddle, before the blood is congealed, always taking care to lay it just in its proper place ; then thou shalt give

And seeing th' enemy prepar'd,
 Drew up, and stood upon his guard :
 Then like a warrior right expert
 And skilful in the martial art, 710
 The subtle Knight straight made a halt,
 And judg'd it best to stay th' assault,
 Until he had reliev'd the Squire,
 And then (in order) to retire ;
 Or, as occasion should invite, 715
 With forces join'd renew the fight.
 Ralpho by this time disenfranc'd,
 Upon his bum himself advanc'd,
 Though sorely bruise'd ; his limbs all o'er
 With ruthless bangs were stiff and sore : 720
 Right fain he would have got upon
 His feet again, to get him gone ;
 When Hudibras to aid him came,—
 Quoth he, (and call'd him by his name)
 Courage, the day at length is our's, 725
 And we once more, as conquerors,
 Have both the field and honour won ;
 The foe is profligate and run :

me two draughts of that *balsam*, and thou shalt see me become whole, and sound as an apple." Or Waltho Van Clutterbank's *Balsam of Balsams*, which he calls *Nature's Palladium*, or *Health's Magazine* ; and observes of it as follows : " Should you chance to have your brains knocked out, or your head chopped off, two drops of this, if seasonably applied, will recall the fleeting spirits, re-inthroned the deposed *archeus*, cement the discontinuity of parts, and in six minutes time restore the lifeless trunk to all its pristine functions, vital, rational, and animal."

v. 728. —*profligate*] From the Latin *prestige*, to rout, to put to flight.
 (ED.)

I mean all such as can, for some
 This hand hath sent to their long home ; 730
 And some lie sprawling on the ground,
 With many a gash and bloody wound.
 Cæsar himself could never say
 He got two vict'ries in a day,
 As I have done, that can say, twice I, 735
 In one day, *Veni, vidi, vici.*

v. 735, 736. — *twice I*—*In one day, Veni, vidi, vici*] The Knight exults too soon, for Trulla soon spoils his imaginary victory. How vain is he in preferring himself to Cæsar! It will be proper to mention to the reader, the occasion that gave rise to this saying of Julius Cæsar; in order to discover the vanity of the Knight in applying it to his own ridiculous actions. "Cæsar, after some stay in Syria, made Sextus Cæsar, his kinsman, president of that province, and then hastened northwards towards Pharnaces. On his arrival where the enemy was, he, without giving any respite either to himself or them, immediately fell on, and gained an absolute victory over them. An account whereof he wrote to a friend of his [*viz.* Amintius, at Rome] in three words, *Veni, vidi, vici, I came, I saw, I overcame*: which short expression of his success, very aptly setting forth the speed whereby he obtained it, he affected so much, that afterwards, when he triumphed for this victory, he caused these three words to be writ on a table, and carried aloft before him in that pompous shew." *Dean Prideaux's Connex.* (See *Plutarch's Life of Julius Cæsar*, 1699, vol. 4. p. 420. *Julii Cæsi Comm. de vita Cæsaris*) Tom Coryat, in an oration to the Duke of York, afterwards King Charles the First, (*Crambe, or Colworts twice sodden, Lond.* 1611.) applies this passage of Cæsar in the following humourous manner: "I here (says he) present your Grace with the fruits of my furious travels, which I therefore intitle with such an epithet, because I performed my journey with great celerity, compassed and atchieved my designs with a fortune not much unlike that of Cæsar, *Veni, vidi, vici*; I came to Venice, and quickly took a survey of the whole model of the city, together with the most remarkable matters thereof; and shortly after my arrival in England, I overcame my adversaries in the town of Evill, in my native county of Somersetshire, who thought to have sunk me in a bargain of *pilchards*, as the wise men of Gotham went about to *drown an eel*." (See Don Adriano de Armado's letter to Jaquenetta, *Shakespear's Love's Labour*

The foe's so numerous, that we
 Cannot so often *vincere*
 As they *perire*, and yet enow
 Be left to strike an after-blow ; 740
 Then lest they rally, and once more
 Put us to fight the bus'ness o'er,
 Get up and mount thy steed, dispatch,
 And let us both their motions watch.

Quoth Ralph,—I should not, if I were 745
 In case for action, now be here ;
 Nor have I turn'd my back, or hang'd
 An arse, for fear of being bang'd.
 It was for you I got these harms,
 Advent'ring to fetch off your arms. 750

Lost, act 3. vol. 2. p. 124. and *Zelidaura, Queen of Tartaria*, a dramatic romance, act 3. p. 154.) There are instances in history of generals obtaining two signal victories in one day : Alcibiades, the famous Athenian general, defeated Mindarus and Pharnabazus by land and sea, the same day. (See *Rollin's Ancient History*, &c. 2d edit. vol. 4. p. 18.) And Cimon, the son of Miltiades, the Athenian general, obtained two victories by sea and land the same day, wherein, according to Plutarch, he surpassed that of Salamis by sea, and Platea by land. Vid. *Thucydid.* lib. 1. p. 32. edit. *Hen. Stephan.* *Diodori Siculi*, lib. 11. p. 255, 256. *Justin. Histor.* lib. I. cap. 15. *Dionys. Halicarn. de Thucydid. Histor. Jud.* tom. 2. p. 231. edit. *Oxon.* 1704. *Dr. Prideaux's Connerion*, part 1. b. 5. p. 251. edit. folio. See a summary of the victories of Pompey the Great, *Dr. Middleton's Life of Cicero*, vol. 1. p. 267. 4to edit.

v. 750. *Advent'ring to fetch off your arms*] Mr. Whitelocke (*Memorials*, 2d edit. p. 74.) mentions the bravery of Sir Philip Stapleton's groom, " who attending his master on a charge, had his mare killed under him.—To some of his company he complained, that he had forgot to take off his saddle and bridle from his mare, and to bring them away with him ; and said, that they were a new saddle and bridle, and that the Cavaliers should not get so much by him, but he would go again and fetch them : his master and friends persuaded him not to adventure

The blows and drubs I have receiv'd,
 Have bruis'd my body, and bereav'd
 My limbs of strength : unless you stoop,
 And reach your hand to pull me up,
 I shall lie here, and be a prey . 755
 To those who now are run away.

That s alt thou not, (quoth Hudibras ;)
 We read, the Ancients held it was
 More honourable far *servare*
Civem, than slay an adversary ; 760
 The one we oft to-day have done,
 The other shall dispatch anon :
 And though th' art of a different church,
 I will not leave thee in the lurch.
 This said, he jogg'd his good steed nigher, 765
 And steer'd him gently tow'rd the Squire ;
 Then bowing down his body, stretch'd
 His hand out, and at Ralpho reach'd ;
 When Trulla, whom he did not mind,
 Charg'd him like lightening behind. 770
 She had been long in search about
 Magnano's wound, to find it out ;

in so rash an act, the mare lying dead close to the enemy, who would maul him if he came so near them, and his Master promised to give him another new saddle and bridle. But all this would not persuade the Groom to leave his saddle and bridle to the Cavaliers, but he went again to fetch them, and stay'd to pull off the saddle and bridle, whilst hundreds of bullets flew about his ears ; and brought them back with him, and had no hurt at all.

v. 759, 780. *More honourable far servare—Civem, than slay an adversary*] See note upon part 3. canto 3. v. 261.

But could find none, nor where the shot
 That had so startled him was got.
 But having found the worst was past, 775
 She fell to her own work at last,
 The pillage of the prisoners,
 Which in all feats of arms was her's;
 And now to plunder Ralph she flew,
 When Hudibras his hard fate drew 780
 To succour him, for as he bow'd
 To help him up, she laid a load
 Of blows so heavy, and plac'd so well,
 On t' other side, that down he fell.
 Yield, scoundrel base, (quoth she) or die; 785
 Thy life is mine, and liberty;
 But if thou think'st I took thee tardy,
 And dar'st presume to be so hardy,
 To try thy fortune o'er a-fresh,
 I'll wave my title to thy flesh, 790
 Thy arms and baggage, now my right;
 And if thou hast the heart to try't,
 I'll lend thee back thyself a while,
 And once more, for that carcase vile,
 Fight upon tick.—Quoth Hudibras, 795
 Thou offer'st nobly, valiant lass,

v. 794, 795. *And once more for that carcase vile—Fight upon tick—*

What a generous and undaunted heroine was Trulla! She makes the greatest figure in the canto, and alone conquers the valiant hero of the poem. There are few instances, I believe, in either romance or history, that come up to this. The late Charles the Twelfth, King of Sweden, having taken a town from the Duke of Saxony, then King of Poland; and that prince intimating, that there must have been treachery in the case; he offered to give up the town, and re-take it: This, as I remember, is

And I shall take thee at thy word ;
 First let me rise, and take my sword ;
 That sword which has so oft this day
 Through squadrons of my foes made way, 800
 And some to other worlds dispatch'd,
 Now with a feeble spinster match'd,
 Will blush with blood ignoble stain'd,
 By which no honour's to be gain'd.
 But if thou'lt take m' advice in this, 805
 Consider whilst thou may'st, what 'tis
 To interrupt a victor's course,
 B' opposing such a trivial force :
 For if with conquest I come off,
 (And that I shall do sure enough) 810
 Quarter thou can'st not have, nor grace
 By law of arms, in such a case ;

mentioned either in *Motraye's Travels*, or in a *Life of Charles the Twelfth*. Mr. Motraye in his *Historical and Critical Remarks upon Voltaire's History of Charles the Twelfth*, 2d edit. p. 14. observes, "That if his generals thought fit to attack a place on the weakest side, the king ordered it to be attacked on the strongest. I have given instances (says he) of this in another place, I will repeat only one. Count Dalbert having retaken from the Saxons the fort of Dunamuden by capitulation ; after as vigorous and long attack of the besiegers, as was the resistance of the besieged : that young hero would by all means have the prisoners sent back into the fort, and take it by storm, without giving or receiving quarter : that was the only occasion that the Count, and other officers prevailed on him with much ado to recede from his proposal."

v. 802. —with a feeble spinster match'd] A title given in law, to all unmarried women, down from a Viscount's daughter to the meanest spinster. *Quare feminae nobiliores sic hodie dictæ in rescriptis fori judicialis. v. Fustum in Aspilogia. Pollard Miles, & Justiciarius habuit 11 filios gladiis cinctos in tumultu suo; et totidem filias fuis depictas.* [*Spelmani Glossar.* 1664. p. 521.]

Both which I now do offer freely.—

I scorn, (quoth she) thou coxcomb silly,

(Clapping her hand upon her breech, 815

To shew how much she priz'd his speech)

v. 811. *Quarter thou can'st not have, nor grace.*] This gasconade had not the same effect upon the brave Trulla, that the threats of the Cavalier officer, at the relief of Pontefract, had upon some common soldiers: he having his horse shot under him, saw two or three common soldiers with their muskets over him, as he lay flat upon the ground, to beat out his brains; the gentleman defying them at the same instant to strike at their peril, for if they did, *By the Lord*, he swore, *that he would not give quarter to a man of them*. This freak was so surprising, that it put them to a little stand; and in the interim, the Cavalier had time to get up, and make his escape. (*L'Estrange's Fables*, part 2. fab. 267.) See the remarkable opinion of General Fairfax, &c. concerning quarter in Lord Capel's case, *Whitelocke*, p. 381. In the battle obtained by the brave Montrose against the Scotch rebels, September 1644, the rebels' word was, *Jesus, and no quarter*. See *Memorable Occurrences in 1644*.

v. 815. *Clapping her hand, &c.*] Trulla discovered more courage, than good manners in this instance; though her behaviour was no less polite than that of Captain Rodrigo-del Rio to Philip the Second, King of Spain, whom he had met with *incog.* and telling him, "That he was going to wait on the King to beg a reward on account of his services, with his many wounds and scars about him; the King ask'd him what he would say, provided the King did not reward him according to expectation. The Captain answered, *Volo a dios qui rese mi mula en culo. If he will not, let him kiss my mule in the tail*. Thereupon the King with a smile asked him his name, and told him, if he brought proper certificates of his services, he would procure him admittance to the King and Council, by giving the door-keeper his name before-hand: The next day the Captain being let in, and seeing the King, with his Council bare about him: the King said, *Well Captain, do you remember what you said yesterday, and what the King should do to your mule, if he gave you no reward extraordinary?* The Captain not being daunted, said, *Truly Sir, my mule is ready at the court gate, if there be occasion*. The King liking the stoutness of the man, order'd four hundred crowns to be given him, and four thousand reals for a pension during life." See a tract intitled, *Some sober Inspections into the Ingredients in the Cordial for the Cavaliers*, 1661. p. 3. 4. I have heard of two merry Gentlemen who fought

Quarter, or counsel from a foe :
 If thou can'st force me to it, do.
 But lest it should again be said,
 When I have once more won thy head, 820
 I took thee napping, unprepar'd,
 Arm, and betake thee to thy guard.
 This said, she to her tackle fell,
 And on the Knight let fall a peal
 Of blows so fierce, and press'd so home, 825
 That he retir'd, and follow'd's bum.
 Stand to't (quoth she) or yield to mercy,
 It is not fighting *arsie-versie*
 Shall serve thy turn—This stirr'd his spleen
 More than the danger he was in, 830
 The blows he felt, or was to feel,
 Although th' already made him reel ;

a duel: one of them had the misfortune to trip, which brought him to the ground, upon which his adversary bid him beg his life; his answer was *Kiss mine——and take it*.

v. 824, 825. *And on the Knight let fall a peal—Of blows so fierce, &c.*] Spenser expresses himself much in this manner, in the following lines, (*Faerie Queene*, book 4. canto 3. s. 26.)

*Much was Cambello daunted with his blowes,
 So thicke they fell, and forcibly were sent,
 That he was forst from daunger of the throwes,
 Backe to retire, and somewhat to relent,
 Till th' heat of his fierce furie he had spent.*

v. 828. *It is not fighting arsie-versie*] See Mr. Ray's *English Proverbs*, 2d edit. p. 227.

*Passion of me, was ever man thus cross'd !
 All things run arsi-versie, upside-down.*

[*Ben Jonson's Tale of a Tub*, act 3. sc. 1.] See a song intituled, *Arsy Versy, or the Second Martyrdom of the Rump, Loyal Songs*, reprinted 1731. vol. 2. No. 20.

Honour, despatch, revenge, and shame,
 At once into his stomach came ;
 Which fir'd it so, he rais'd his arm 835
 Above his head, and rain'd a storm
 Of blows so terrible and thick,
 As if he meant to hash her quick.
 But she upon her truncheon took them,
 And by oblique diversion broke them, 840
 Waiting an opportunity
 To pay all back with usury,
 Which long she fail'd not of, for now
 The Knight with one dead-doing blow
 Resolving to decide the fight, 845
 And she with quick, and cunning slight
 Avoiding it, the force and weight
 He charg'd upon it was so great,
 As almost sway'd him to the ground ;——
 No sooner she th' advantage found, 850
 But in she flew ; and seconding
 With home-made thrust the heavy swing,

v. 836, 837. ———— *and rain'd a storm—Of blows so terrible
 and thick.*] There is a passage almost similar in Spenser's *Færic Queene*,
 B. 1. C. 7. S. 12.

*The Geaunt strooke so maynly mercilesse
 That could have overthowne a stony towre ;
 And were not heavenly grace that did him blesse,
 He had been pouldred all, as thin as floure.*

Cutter threatens Worm (see *Mr. Cowley's Cutter of Coleman Street*, act
 2. sc. 4. p. 823. edit. 8vo.) to hew him into so many morsels, that the
 coroner should not be able to give his verdict, whether it was the body of
 a man, or a beast ; and to make minced meat of him within an hour.
 See *Don Quixote*, vol. 1. p. 76.

v. 844. ———— *one dead-doing blow*] See note upon canto 2. v. 20.

She laid him flat upon his side ;
 And mounting on his trunk a-stride,
 Quoth she, I told thee what would come 855
 Of all thy vapouring, base scum ;
 Say, will the law of arms allow
 I may have grace, and quarter now ?
 Or wilt thou rather break thy word,
 And stain thine honour, than thy sword ? 860
 A man of war to damn his soul,
 In basely breaking his parole ;
 And when before the fight, th' had'st vow'd
 To give no quarter in cold blood.
 Now thou hast got me for a Tartar, 865
 To make m' against my will take quarter:

v. 857. *Say, will the law of arms, &c.*] Instead of this, and the nine following lines in edit. 1674, and the following editions ; these four stood in the two first editions of 1663 :

*Shall I have quarter now, you ruffin ?
 Or wilt thou be worse than thy huffing ?
 Thou said'st th' would'st kill me, marry would'st thou :
 Why dost thou not, thou jack-a-nods thou ?*

v. 865. *Now thou hast got me for a Tartar*] Mr. Butler (or whoever was author of the *Pindaric Ode to the Memory of Du Vall, the Highway-man*, see *Butler's Remains*) thus explains the phrase of *catching a Tartar*.

*To this * stern foe he oft gave quarter, (*The Lawyer.)
 But as the Scotch-man did t' a Tartar,
 That he, in time to come,
 Might in return from him receive his fatal doom.*

Mr. Peck (see *New Memoirs of Milton's Life*, p. 237.) explains it in a different manner. Bajazet (says he) was taken prisoner by Tamerlane, who when he first saw him, generously asked : " Now Sir, if you had taken me prisoner, as I have you, tell me I pray, what you would have done with me ?—If I had taken you, prisoner (saith the foolish Turk) I would have thrust you under the table when I did eat, to gather up the

Why dost not put me to the sword,
 But cowardly fly from thy word?
 Quoth Hudibras,—The day's thine own;
 Thou and thy stars have cast me down : 870
 My laurels are transplanted now,
 And flourish on thy conqu'ring brow :
 My loss of honour's great enough,
 Thou need'st not brand it with a scoff:
 Sarcasms may eclipse thine own, 875
 But cannot blur my lost renown :
 I am not now in Fortune's power,
He that is down can fall no lower.

crumbs with the dogs; when I rode out, I would have made your neck my horsing block: and when I travelled, you also should have been carried along with me in an iron cage, for every fool to hoot and shout at. I thought to have used you better (said the gallant Tamerlane) but since you intended to have serv'd me thus, you have (*caught a Tartar*; for hence I reckon came that proverb) justly pronounced your doom." Mr. Purchase, in his *Pilgrims*, p. 478, (as Dr. Brett observes) says, the Tartars will die, rather than yield: from this character of a Tartar, the proverb was probably taken, "You have caught a Tartar; that is, you have caught a man that will never yield to you." Of this disposition was Captain Hokenflycht, a brave Swede, and sea-captain; who being surrounded by the ships of the Muscovites, against which he had gallantly defended himself for two hours: having spent all his ammunition, and having waited till the enemy which approached him on all sides had boarded him, he then blew up his vessel, and a great number of Muscovites at the same time. [*Military History of Charles the Twelfth, King of Sweden, by Gustavus Adlerfeld*, vol. 1. p. 16. See an account of Captain Loscher's blowing his ship up, rather than he would be taken, id. ib. p. 306.]

v. 873. *My loss of honour's great enough.*] See the speech of the Duke of York to Queen Margaret, who had insulted him. *Shakespeare's Henry 6*, act 1. vol. 4. p. 818. *Mr. Theobald's* edit. 1733.

v. 878. *He that is down can fall no lower.*] *Qui jacet in terram, non habet unde cadat.* Of this opinion was the Cavalier, see *Collection of Loyal Songs*, vol. 1. No. 73. p. 200.

The ancient heroes were illustrious
 For being benign, and not blustrous 880
 Against a vanquish'd foe: their swords
 Were sharp and trenchant, not their words;
 And did in fight but cut work out
 T' employ their courtesies about.
 Quoth she,—Although thou hast deserv'd, 885
 Base slubberdegullion, to be serv'd
 As thou did'st vow to deal with me,
 If thou had'st got the victory;
 Yet I shall rather act a part,
 That suits my fame, than thy desert 890

*Our money shall never indite us,
 Nor drag us to Goldsmith's-Hall,
 No pyrats, nor wrecks can affright us;
 We that have no estates
 Fear no plunder, nor rates,
 We can sleep with open gates;
 He that lies on the ground, cannot fall.*

v. 879, 880, 881. *The ancient heroes were illustrious, &c.*

*Quo quisque est major, magis est placabilis ira,
 Et faciles motus, mens generosa capit.* Ovid. *Trist.* lib. 3. 5.
*Corpora magnanimo satis est prostrasse leoni,
 Pugna suum finem, cum jacet hostis, habet.* Ovid.

Nihil est tam regium, tam liberale, tamque munificum, quam opem ferre supplicibus, excitare afflictos, dare salutem, liberare periculis homines. Cic. *de Orator.* lib. 1. *Quo major, eo placabilior.* *Symbolum L. Domitii Aureliani.* Vid. *Reusneri Symbolor.* class. 1. p. 108. This doctrine Libanius the Sophist inculcates upon Julian the Apostate, [*Legat. ad Julian.* tom. 2. *Op. Lutetæ*, 1627. p. 169.] *Σεφανώσαν τὰς Νίχας τῇ Οὐρανῶντι, &c.*

v. 886. *Base slubberdegullion.*] I have not met with this word any where, but in the works of John Taylor the Water Poet, (though it may be used by many other authors) who in his *Laugh and be Fat*, (*Works*, p. 78.) has the following words, Contaminous, pestiferous, stygmatical, slavonians, *slubberdegullions*. The word signifies, I think, the same with *driveller*. See *slabber, slaver, stubber*, *Junii Etymologic. Anglican.*

Thy arms, thy liberty, beside
 All that's on th' outside of thy hide,
 Are mine by military law,
 Of which I will not bate one straw :
 The rest, thy life and limbs once more, 895
 Though doubly forfeit, I restore.
 Quoth Hudibras,—It is too late
 For me to treat, or stipulate ;
 What thou command'st I must obey :
 Yet those whom I expugn'd to day, 900
 Of thine own party, I let go,
 And gave them life and freedom too ;
 Both Dogs and Bear, upon their parol,
 Whom I took pris'ners in this quarrel.
 Quoth Trulla,—Whether thou or they 905
 Let one another run away,
 Concerns not me ; but was't not thou
 That gave Crowdero quarter too ?
 Crowdero, whom in irons bound,
 Thou basely threw'st into *Lob's Pound*, 910

v. 893. *Are mine by military law.*] In duels, the fees of the Marshal were, all horses, pieces of broken armour, and other furniture that fell to the ground after the combatants enter'd the lists, as well from the challenger as defender; but all the rest appertained to the party victorious, whether he was challenger or defender. [See *Of Honour Civil and Military*, by William Segar, Norroy, lib. 3. chap. 17. p. 136.] This was Sancho's claim when his master Don Quixote had unhors'd a Monk of Saint Benedict, *Don Quixote*, vol. 1. chap. 8. p. 70. vid. *Heliodor. Æthiopic.* lib. 9. cap. 26. *εἰς τὰ καὶ σάμαλ' ἀλόν' τῷ κηλῶντι συλλέγειν ἢ συλλέγειν δίδωσι τῷ.*

v. 910. *Thou basely threw'st into Lob's Pound.*] Shakespear (*King Lear*, act 2. vol. 5. p. 137.) introduces the Earl of Kent, threatening the Steward with *Lipsbury Pinfold*. The following incident communicated by a friend, though it could not give rise to the expression, was an hu-

Where still he lies, and with regret
 His gen'rous bowels rage and fret.
 But now thy carcase shall redeem,
 And serve to be exchang'd for him.
 This said, the Knight did straight submit, 915
 And laid his weapons at her feet.
 Next he disrob'd his gabardine,
 And with it did himself resign.
 She took it, and forthwith divesting
 The mantle that she wore, said, jesting,— 920
 Take that, and wear it for my sake;—
 Then threw it o'er his sturdy back.

morous application of it. Mr. Lob was preacher amongst the Dissenters, when their conventicles were under what they call'd persecution: the house he preach'd in was so contriv'd, that he could upon occasion, slip out of his pulpit through a trap-door, and escape clear off: once finding himself beset, he instantly vanished this way, and the pursuivants who had had a full view of their game, made a shift to find out which way he had burrowed, and followed through certain subterraneous passages, till they got into such a dark cell, as made their farther pursuit vain, and their own retreat almost desperate; in which dismal place, whilst they were groping about in great perplexity, one of them swore, *That Lob had got them into his pound.* *Lobb* signifies a clown or boor, who commonly, when he has a man in his power, uses him with too much rigour and severity. (See *lob, lobcock, lubber, Junii Etymologic. Anglican.*)

v. 914. *And serve to be exchang'd for him.*] This was but an equitable retaliation, though very disgraceful to one of the Knight's station. Is not the poet to be blamed for bringing his hero to such a direful condition, and for representing him as stript and degraded by a trull? No certainly; it was her right by the law of arms (which the poet must observe) to use his captive at her pleasure; Trulla acted more honourably by him than he expected, and generously screened him from a threatening storm, ready to be poured on him by her comrades. With what pomp and solemnity does this famous heroine lead the captive in triumph to the Stocks, to the eternal honour of her sex! (Mr. B.) See *History of Valentine and Orson*, chap. 12.

And as the French we conquer'd once,
 Now give us laws for pantaloons,
 The length of breeches, and the gathers, 925
 Port-cannons, perriwigs and feathers ;

v. 923, 924. *And as the French we conquer'd once,—Now give us laws for pantaloons.*] The English conquered the French in the reign of Edward III. at the Battle of Cressy, anno 1346. and at the Battle of Poitiers, anno 1356. in the reign of Henry V. at the Battle of Agincourt, anno 1415. and in the reign of Henry VI. at Vernole, or Vernovill, anno 1424. * *Pantaloons* and *port-cannons*, were some of the fantastick fashions, wherein we aped the French.

*At quisquis Insula satus Britannica
 Sic patriam insolens fastidiet suam,
 Ut more simia laboret fingere,
 Et emulari Gallicas ineptias,
 Et amni Gallo ego hunc opinor ebrium,
 Ergo ex Britanno, ut Gallus esse nititur,
 Sic Dii jubete, fiat ex Gallo capus.*

Thomas More.

Gallus is a river in Phrygia, rising out of the mountains of Celcœnæ, and discharging itself into the river Sangar, the water of which is of that admirable quality, that being moderately drank, it purges the brain, and cures madness ; but largely drank, it makes men frantick : *Pliny*.—*Pantaloons*, a garment consisting of breeches and stockings fastened together, and both of the same stuff.

*Be not these courtly coy-ducks, whose repute
 Swol'n with ambition of a gaudy suit,
 Or some outlandish gimp thigh'd pantaloon,
 A garb, since Adam's time was scarcely known.*

(*The Chimney Scuffle*, London 1663, p. 3.)

The fashions of the French, which prevailed much at that time, are humorously exposed by the author of a tract, intitled, *The simple Cöbler of Agawam in America, willing to help his native Country lamentably tatter'd both in the upper Leather and Sole, with all the honest stitches he can take*, 3d. edit. 1647. p. 24, &c. and since by Dr. Baynard, (see *History of Cold Baths*, part 2. pag. 226. edit. 1706.) “ The pride of life (says he) is indeed the torment and trouble of it : but whilst the devil, that spiritual taylor, prince of the air, can so easily step to France, and monthly fetch us new fashions, 'tis never likely to be otherwise.”

Just so the proud insulting lass
Array'd and dighted Hudibras.

Mean while the other champions, yerst
In hurry of the fight disperst, 930
Arriv'd, when Trulla 'd won the day,
To share in th' honour and the prey;
And out of Hudibras his hide
With vengeance to be satisfy'd;
Which now they were about to pour 935
Upon him in a wooden show'r.
But Trulla thrust herself between,
And striding o'er his back agen,
She brandish'd o'er her head his sword,
And vow'd they should not break her word; 940
Sh' had giv'n him quarter, and her blood,
Or their's, should make that quarter good.
For she was bound by law of arms
To see him safe from further harms.

Ibid. Our Author has made the ridiculous fondness for French fashions and French vices that prevailed during the reign of Charles II. the subject of a separate satire; see his *Genuine Remains*, by *Thyer*, vol. 1. (Ed.)

v. 928.—*dighted.*] Vid. *Skinneri Etymolog. Junii Etymologic.*

v. 929, 930. *Mean while the other champions, yerst*—In hurry of the fight disperst.] *Erst*, or *yerst*, in Chaucer, signifies in earnest.

*But now at erst will I begin
To exvovne you the pith within.*

(*The Romaunt of the Rose*, Chaucer's Works, 1602. f. 141. See *Prologue to Chaucer's Legend of good Women*, fol. 186.)

In Spenser it signifies formerly :

*He then afresh with new encouragement
Did him assaile, and mightily amate
As fast as forward erst, now backward to retrate.
(Fæerie Queene, b. 4. c. 3. st. 16. vol. 3. p. 583.)*

'In dungeon deep Crowdero cast 945
 By Hudibras, as yet lay fast ;
 Where, to the hard and ruthless stones,
 His great heart made perpetual moans ;
 Him she resolv'd that Hudibras
 Should ransom, and supply his place. 950
 This stopt their fury, and the basting
 Which toward Hudibras was hasting.
 They thought it was but just and right,
 That what she had atchiev'd in fight,
 She should dispose of how she pleas'd : 955
 Crowdero ought to be releas'd ;
 Nor could that any way be done
 So well as this she pitcht upon :
 For who a better could imagine ?
 This therefore they resolved t' engage in. 960
 The Knight and Squire first they made
 Rise from the ground where they were laid ;
 Then mounted both upon their horses,
 But with their faces to the arses.
 Orsin led Hudibras's beast, 965
 And Talgol that which Ralpho prest ;
 Whom stout Magnano, valiant Cerdon,
 And Colon waited as a guard on ;
 All ush'ring Trulla in the rear,
 With th' arms of either prisoner. 970

v. 963, 964. *Then mounted both upon their horses,—But with their faces, &c.]* They were used no worse than the Anti-Pope Gregory, called Brundinus, created such by the Emperor Henry IV. who being taken prisoner, was mounted upon a camel with his face to the tail, which he held as a bridle. *Wolffi Lection. Memorab.* part 1, p. 560. *Platin. de Vit. Pontificum, edit. Lovanii 1572.* p. 148. See note upon v. 349, 350.

In this proud order and array
They put themselves upon their way,
Striving to reach th' enchanted castle,
Where stout Crowdero in durance lay still :
Thither with greater speed, than shows 975
And triumphs over conquer'd foes
Do use t' allow ; or than the Bears,
Or Pageants borne before Lord-Mayors
Are wont to use, they soon arriv'd
In order, soldier-like contriv'd ; 980
Still marching in a warlike posture,
As fit for battle as for muster.
The Knight and Squire they first un-horse,
And bending 'gainst the fort their force,
They all advanc'd, and round about 985
Begirt the *magical redoubt*.
Magnan' led up in this adventure,
And made way for the rest to enter.
For he was skilful in *black art*,
No less than he that built the fort : 990
And with an iron mace laid flat
A breach, which straight all enter'd at ;
And in the wooden dungeon found
Crowdero laid upon the ground.
Him they release from durance base, 995
Restor'd t' his fiddle and his case,
And liberty, his thirsty rage
With luscious vengeance to assuage :
For he no sooner was at large,
But Trulla straight brought on her charge, 1000

And in the self-same limbo put
 The Knight and Squire, where he was shut.
 Where leaving them in *Hockley i' th' Hole*,
 Their bangs and durance to condole,
 Confin'd and conjur'd into narrow 1005
 Enchanted mansion to know sorrow,
 In the same order and array
 Which they advanc'd, they march'd away.
 But Hudibras, who scorn'd to stoop
 To fortune, or be said to droop; 1010
 Cheer'd up himself with ends of verse,
 And sayings of philosophers.
 Quoth he,—Th' one half of man, his mind,
 Is, *sui juris*, unconfin'd,

v. 1001. *And in the self-same limbo put, &c.*] See an account of Justice Overdo in the stocks, *Ben Jonson's Bartholomew Fair*, act 4, sc. 1.

v. 1003. *Where leaving them in Hockley i' th' Hole.*] Alluding probably to the two old ballads, intitled, *Hockley i' th' Hole, to the tune of the Fiddler in the Stocks*. See *Old Ballads, Biblioth. Pepysian*. vol. 1, No. 294, 295. altered 1674 to *i' th' wretched hole*, restored 1704.

v. 1013, 1014. *Quoth he, Th' one half of man, his mind—Is, sui juris, unconfin'd.*] Referring to that distinction in the civil law, *Sequitur de jure personarum alia divisio: nam quædam personæ sui juris sunt, quædam alieno jure subjectæ. (Justiniani Institut. lib. 3. tit. 8.)* The reasoning of Justice Adam Overdo in the stocks, was much like this of Hudibras. (*Bartholomew Fair*, act 4, sc. 1.)

Over. I do not feel it, I do not think of it, it is a thing without me: Adam, thou art above these batteries, these contumelies. *In te manca ruit fortuna*, as thy friend Horace says; thou art one, *Quem neque pauperies, neque mors, neque vincula terrent*. And therefore, as another friend of thine says, I think it be thy friend Persius, *Non te quæsiveris extra*.

From this speech, (as Mr. Byron observes) the knight seems to have had a great share of the stoick in him, though we are not told so

And cannot be laid by the heels, 1015
 Whate'er the other moiety feels.
 'Tis not restraint or liberty,
 That makes men prisoners or free ;
 But perturbations that possess
 The mind, or equanimities.
 The whole world was not half so wide 1020
 To Alexander, when he cry'd,
 Because he had but one to subdue,
 As was a paltry narrow tub to

in his character. His stoicism supported him in this his first direful mishap; he relies wholly upon that virtue, which the stoicks say is a sufficient fund for happiness. What makes the principle more apparent in him, is the argument he urges against pain to the Widow upon her visit to him, which is conformable to the stoical system. Such reflections wonderfully abated the anguish and indignation, that would have naturally risen in his mind at such bad fortune.

v. 1021, 1022. *To Alexander, when he cry'd.*] *Alexander, quicum Anaxagoram, plures mundos esse disputantem audisset, ingemuisse dicitur, et lachrymas emisisse, quod unum ex iis totum in ditionem redigere nequisset.* (Bessarionis exhortat. 2. in *Turcas. Aula Turcic. Descript. per N. Honigerum Koningshorf.* par. 1. p. 340.)

Unus Pellæo Juveni non sufficit orbis——

Juvenal, Sat. 10, 168, &c.

*One world suffic'd not Alexander's mind ;
 Coop'd up, he seem'd in earth and seas confin'd,
 And struggling, stretch'd his restless limbs about
 The narrow globe, to find a passage out.* Mr. Dryden.

*When for more worlds the Macedonian cry'd,
 He wist not Thetis in her lap did hide
 Another yet ; a world reserv'd for you,
 To make more great than that he did subdue.*

Waller's Panegyric to the Lord Protector.

(See *The Good Old Cause, Loyal Songs*, reprinted 1731, vol. 1. p. 220.)
Notes upon Creech's Lucretius, vol. 1. p. 174. *Annotations on Religio Medici*, p. 105. *Dr. Harris's Astronomical Dialogues*, 2d edit. p. 3.

Diogenes ; who is not said 1025
 (For aught that ever I could read)
 To whine, put finger i' th' eye, and sob,
 Because h' had ne'er another tub ;
 The Ancients make two sev'ral kinds
 Of prowess in heroic minds, 1030
 The *active*, and the *passive* valiant ;
 Both which are *pari libra* gallant :
 For both to give blows, and to carry,
 In fights are equi-necessary :
 But in defeats, the *passive* stout 1035
 Are always found to stand it out
 Most desp'rately, and to out-do
 The *active*, 'gainst a conqu'ring foe.
 Tho' we with blacks and blues are suggill'd,
 Or, as the vulgar say, are cudgell'd : 1040
 He that is valiant, and dares fight,
 Though drubb'd, can lose no honour by't.
 Honour's a lease for time to come,
 And cannot be extended from
 The legal tenant ; 'tis a chattel 1045
 Not to be forfeited in battle.
 If he, that in the field is slain,
 Be in the *bed of honour* lain ;

v. 1039. *Though we with blacks and blues are suggill'd*] From *suggillo*, to beat black and blue.

v. 1048. *Be in the bed of honour lain*] This is Serjeant Kite's description of the *bed of honour*, (see *Farquhar's Recruiting Officer*, edit. 1728.) "That it is a mighty large bed, bigger by half than the great bed of Ware—Ten thousand people may lie in it together, and never feel one another."

He that is beaten may be said
To lie in honour's *truckle-bed*. 1050

For as we see th' eclipsed sun
By mortals is more gaz'd upon,
Than when, adorn'd with all his light,
He shines in serene sky most bright ;
So valour, 'in a low estate, 1055
Is most admir'd and wonder'd at.

Quoth Ralph,—How great I do not know
We may, by being beaten, grow ;
But none, that see how here we sit,
Will judge us overgrown with wit. 1060
As gifted brethren, preaching by
A carnal hour-glass, do imply

v. 1050. *To lie in honour's truckle bed*] A pun upon the word *truckle*.

v. 1061, 1062. *As gifted brethren, preaching by—A carnal hour-glass, &c.*] In those days there was always an hour-glass stood by the pulpit, in a frame of iron made on purpose for it, and fastened to the board on which the cushion lay, that it might be visible to the whole congregation ; who, if the sermon did not hold till the glass was out, (which was turned up as soon as the text was taken) would say, that the preacher was lazy, and if he held out much longer, would yawn, and stretch, and by those signs signify to the preacher, that they began to be weary of his discourse, and wanted to be dismissed. These hour-glasses remained in some churches, till within these forty years. (Dr. B.) Sir Roger L'Estrange, (*Fables*, 2d part. fab. 262.) makes mention of a tedious holder-forth, that was three quarters through his second glass, the congregation quite tired out and starved, and no hope of mercy yet appearing : these things considered, a good charitable sexton took compassion of the auditory, and procured their deliverance, only by a short hint out of the aisle ; *Pray, Sir, (says he) be pleased, when you have done, to leave the key under the door ;* and so the sexton departed, and the teacher followed him soon after. The writer of a tract, intitled, *Independency Stript and Whipt*, 1648, p. 14. observes, "That they could pray, or rather prate by the spirit, (out of a tub) two hours at least

Illumination can convey
 Into them what they have to say,
 But not how much ; so well enough 1065
 Know you to charge, but not draw off :
 For who, without a cap and bauble,
 Having subdu'd a Bear and Rabble,
 And might with honour have come off,
 Would put it to a second proof? 1070
 A politick exploit, right fit
 For Presbyterian zeal and wit.

against the King and State." And it is proposed by the author of a tract intitled, *The Reformado precisely Charactered by a Modern Churchwarden*, p. 5. that the hour-glass should be turned out of doors. "For our extemporal preachers (says he) may not keep time with a clock, or glass; and so when they are out, (which is not very seldom) they can take leisure to come in again: Whereas, they that measure their meditations by the hour, are often gravelled, by complying with the sand." The famous spin-texts of those days had no occasion for Mr. Walter Jennings's experiment upon their hour-glasses, to lengthen their sermons; the sand of which running freely, was stopped by holding a coal to the lower part of the glass, which as soon as withdrawn, run again freely, and so *toties quoties*. *Dr. Plot's Staffordshire*, chap. 9. s. 3. p. 333.

v. 1067. *For who, without a cap and bauble, &c.*] It is a London proverb, "That a fool will not part with his bauble for the Tower of London." (*Fuller's Worthies*, p. 196.) Mr. Walker, speaking of General Fairfax, (*History of Independency*, part 1. p. 43.) says, "What will not a fool in authority do, when he is possessed by knaves? miserable man! his foolery hath so long waited on Cromwell's and Ixton's knavery, that it is not safe for him now to see his folly, and throw by his cap with a bell, and his bauble."

v. 1072. *For Presbyterian zeal and wit*] Ralpho looked upon their ill plight, to be owing to his master's bad conduct; and to vent his resentment, he satirizes him in the most affecting part of his character, his religion; this, by degrees, brings on the old arguments about Synods: the Poet thinking he had not sufficiently lashed Classical Assemblies, very judiciously completes it, now there is full leisure for it. (Mr. B.) See *Don Quixote*, vol. 1. b. 3. p. 178.

Quoth Hudibras,—That cuckow's tone,
 Ralpho, thou always harp'st upon :
 When thou at any thing would'st rail, 1075
 Thou mak'st Presbytery thy scale
 To take the height on't, and explain
 To what degree it is prophane ;
 Whats'ever will not with thy (*what d'y'e call*)
 Thy *light* jumpright, thou call'st Synodical: 1080
 As if Presbytery were a standard,
 To size whats'ever's to be slander'd.
 Dost not remember how this day,
 Thou to my beard wast bold to say,
 That thou could'st prove bear-baiting equal 1085
 With Synods, orthodox and legal ?
 Do, if thou can'st, for I deny't,
 And dare thee to't with all thy *light*.

Quoth Ralpho,—Truly that is no
 Hard matter for a man to do, 1090
 That has but any *guts in's brains*,
 And cou'd believe it worth his pains :
 But since you dare and urge me to it,
 You'll find I've light enough to do it.
 Synods are mystical Bear-Gardens, 1095
 Where Elders, Deputies, Church-wardens,

v. 1091. *That has but any guts in's brains*] Sancho Pancha expresses himself in the same manner to his master, Don Quixote, upon his mistaking the barber's bason for Mambrino's helmet. (*Don Quixote*, part 1. b. 3. chap. 11. p. 273. See vol. 3. chap. 2. p. 21. vol. 4. chap. 7. p. 710.) "Who the devil (says he) can hear a man call a barber's bason a helmet, and stand to it, and vouch it four days together, and not think him that says it stark mad, or *without guts in his brains*."

And other members of the court,
 Manage the Babylonish sport,
 For Prolocutor, Scribe, and Bear-ward,
 Do differ only in a mere word. 1100
 Both are but sev'ral synagogues
 Of carnal men, and bears and dogs :
 Both antichristian assemblies,
 To mischief bent as far's in them lies :
 Both stave and tail, with fierce contests, 1105
 The one with men, the other, beasts.
 The difference is, the one fights with
 The tongue, the other with the teeth ;
 And that they bait but bears in this,
 In th' other, souls and consciences ; 1110
 Where *Saints* themselves are brought to stake
 For *Gospel-light*, and conscience sake ;
 Expos'd to Scribes and Presbyters,
 Instead of mastiff dogs and curs :
 Than whom th' have less humanity, 1115
 For these at souls of men will fly.
 This to the Prophet did appear,
 Who in a vision saw a bear,
 Prefiguring the beastly rage
 Of church-rule, in this latter age : 1120
 As is demonstrated at full
 By him that baited the *Pope's Bull*.

v. 1095. *Synods are mystical Bear-Gardens*] See notes upon Canto
 l. v. 193, 194, and *Mercurius Rusticus*, No. 12. p. 125. where the trials
 of clergymen by committees are intitled, *bear-baitings*.

v. 1117, 1118. *This to the Prophet did appear,—Who in a vision saw
 a bear*] This prophet is Daniel, who relates the vision in chap. 7.
 ver. 5.

Bears nat'rally are beasts of prey,
 That live by rapine ;—so do they.
 What are their *Orders, Constitutions,* 1125
Church-Censures, Curses, Absolutions,
 But sev'ral mystick chains they make,
 To tie poor christians to the stake ?
 And then set heathen officers,
 Instead of dogs, about their ears. 1130
 For to prohibit and dispencc,
 To find out or to make offence :

v. 1122. *By him that baited the Pope's Bull*] A learned divine in King James's time wrote a polemick work against the Pope, and gave it that unlucky nickname of *The Pope's Bull baited*.

v. 1129, 1130. *And then set heathen officers—Instead of dogs, about their ears*] They were much more tyrannical in office, than any officers of the bishop's court; and it was a pity, that they did not now and then meet with the punishment that was inflicted upon the Archbishop's Apparitor, anno 18 Ed. 1. who having served a citation upon Bogo de Clare, in Parliament time; his servants made the Apparitor eat both citation and wax. *Cum Johannes [de Waleys] in pace Domini Regis, et ex parte Archiepiscopi, intrasset domum prædicti Bogonis de Clare, in Civitate London, et ibidem detulisset quasdam Literas de Citatione quadam faciendâ: quidam de Familiâ prædicti Bogonis, ipsum Johannem Literas illas, et etiam sigilla appensa vi, et contra voluntatem suam, manducare fecerunt, et ipsum ibidem imprisonaverunt, et male tractârunt, contra pacem Domini, et ad damnum ipsius Johannis 20d. et etiam in contemptum Domini Regis, 2000l. (Prynne's Parliamentary Writs, 4th part, p. 825. See likewise Nelson's Rights of the Clergy, under the title Apparitor.)*

v. 1133. *Of Hell and Heaven to dispose.*) They acted much like the Popish Bishop, in Poggius's Fable, intituled, *A Bishop and a Curate*: (see *L'Estrange's Fables*, vol. 1. fab. 356.) He informs us of a Curate, who gave his dog christian burial; the bishop threatened a severe punishment for profaning the rites of the church; but when the Curate informed him, that the dog made his will, and had left him a legacy of a hundred crowns, he gave the Priest absolution, found it a very good will, and a very canonical burial. See a story to the same purpose, *Gil Blas*, edit. 1716. p. 27,

Of Hell and Heaven to dispose,
 To play with souls at fast and lose :
 To set what characters they please, 1135
 And mulcts on sin or godliness ;
 Reduce the church to gospel-order,
 By rapine, sacrilege, and murther ;
 To make Presbytery supreme,
 And Kings themselves submit to them ; 1140
 And force all people, though against
 Their consciences, to turn *Saints* ;
 Must prove a pretty thriving trade,
 When *Saints* monopolists are made :

v. 1139. *To make Presbytery supreme, &c.*]

*Whilst blind ambition, by successes fed,
 Hath you beyond the bounds of subjects led ;
 Who, tasting once the sweets of royal way,
 Resolved now no longer to obey ;
 For Presbyterian pride contests as high
 As doth the Popedome, for supremacy.*

An Elegy on King Charles I. p. 13.

v. 1140. *And Kings themselves submit to them*] A sneer upon the Disciplinarians, and their *Book of Discipline*, published in Queen Elizabeth's days ; in which is the following passage : " Kings no less than the rest, must obey, and yield to the authority of the ecclesiastical magistrate." (*Ecclesiastical Discipline*, p. 142.) And Cartwright says, " That princes must remember to subject themselves to the Church, and to submit their sceptres, and throw down their crowns before the church ; yea, to lick the dust off the feet of the church, *T. Cartwright*." p. 645. Cartwright being asked, whether the King himself might be excommunicated ? answered, " That excommunications may not be exercised on Kings, I utterly dislike." (See *Lysimachus Nicanor*, p. 34.) " Even princes and magistrates ought to be subject to ecclesiastical discipline." (*Full and Plain Declaration of Discipline*, by *W. Travers*.) Mr. Strype confirms his, and observes, (*Life of Whitgift*, p. 333.) " That they make the prince subject to the excommunication of the Eldership, where she remaineth, or else they hold her not a child of the Church." Buchanan

When pious frauds and holy shifts 1145
 Are dispensations and gifts,
 There godliness becomes mere ware,
 And ev'ry Synod but a fair.
 Synods are whelps of th' Inquisition,
 A mungrel breed of like pernicion, 1150
 And growing up, became the sires
 Of Scribes, Commissioners, and Triers;
 Whose bus'ness is, by cunning slight,
 To cast a figure for men's *light*,

held, "That ministers may excommunicate princes, and he being by excommunication cast into hell, is not worthy to enjoy any life upon earth." (*De Jure Regis apud Scotus*, p. 70. *Lysimachus Nicanor*, p. 34.) See the opinions of others, to the same purpose, *L'Estrange's Dissenter's Sayings*, part 2. section 8. p. 39, &c. and *Presbytery Displayed*, by Sir Roger L'Estrange. "The tribunal of the Inquisition," (to which our English Inquisitors in those times might justly have been compared) "is arisen to that height in Spain, that the King of Castile, before his coronation, subjects himself and all his dominions, by a special oath, to the most holy tribunal of this most severe Inquisition." (*Baker's History of the Inquisition*, chap. 7. p. 48.)

v. 1145. *When pious frauds*] An allusion to the pious frauds of the Romish church; in which they were resembled by these fanatics.

v. 1152. *Of Scribes, Commissioners, and Triers*] The Presbyterians had particular persons commissioned by order of the two Houses, to try such persons as were to be chosen ruling elders in every congregation; and in an *Ordinance of the Lords and Commons in Parliament*, dated *Die Veneris*, 26 of September, 1646, there is a list of the names of such persons, as were to be *Triers* and judges of the integrity and abilities of such as were to be chosen elders within the province of London; and the dueness of their election. The *Scribes* registered the acts of the *Classis*. There is nothing in this ordinance concerning the trial of such as were to be made ministers, because a month before, there was an *Ordinance*, dated *Die Veneris*, 28 of August, 1646, whereby it is ordained, that the several and respective *classical Presbyterys*, within the several respective bounds, may, and shall appear, examine, and ordain Presbyters, according to the *Directory* for ordination, and rules for examination, which

To find, in lines of beard and face, 1155
 The physiognomy of *grace* ;
 And by the sound and twang of nose,
 If all be sound within, disclose ;

rules are set down in this ordinance of the *Directory*. (See an abstract of the *Directory* in the Preface.) (Dr. B.)

The learned Dr. Pocock, (as Dr. Twells observes in his *Life*, p. 41.) was called before the *Triers* some time after, for insufficiency of learning, and after a long attendance, was dismissed at the instance of Dr. Owen. This is confirmed by Dr. Owen, in a letter to Secretary Thurloe, Oxford, March 20, 1652-3. (*Thurloe's State Papers*, vol. 3. p. 281.) "One thing, says he, I must needs trouble you with; there are in Berkshire, some men of mean quality and condition, rash, heady enemies of tythes; who are the commissioners for ejecting of ministers; they alone sit and act, and are at this time casting out, on very slight and trivial pretences, very worthy men: one in especial they intend next week to eject, whose name is Pocock, a man of as unblameable a conversation, as any that I know living; of repute for learning throughout the world, being the professor of Hebrew and Arabic in our university.—So that they exceedingly exasperate all men, and provoke them to the height." No wonder then that Dr. Pocock (in his *Porta Mosis*, p. 19.) stiles them *Genus Hominum, plane ærosum nali Ærosum*. See George Fox's *Letter to the Triers*, *Journal*, p. 147.

Dr. South says, (*Sermons*, vol. 3. p. 543.) "That they were the most properly called Cromwell's Inquisition; and that they would pretend to know men's hearts, and inward bent of their spirits, (as their word was) by their very looks; but the truth is, the chief pretence of those *Triers* was to enquire into men's gifts, so if they found them to be well gifted in the hand, they never looked any further; for a full and a free hand was with them an abundant demonstration of a *gracious* heart, a word in great request in those times."

v. 1155. *To find, in lines of beard and face*] The following observation of Dr. Echard, (see *Answer to the Observations on the Grounds*, &c. p. 22.) is a just satire upon the Precisians of those times. "Then it was (says he) that they would scarce let a round faced man go to heaven. If he had but a little blood in his cheeks, his condition was accounted very dangerous; and it was almost an infallible sign of reprobation; and I will assure you, a very honest man of a sanguine complexion, if he chanced to come nigh an officious zealot's house, might be set in the stocks, only for looking fresh in a frosty morning."

Free from a crack or flaw of sinning,
 As men try pipkins by the ringing; 1160
 By black caps, underlaid with white,
 Give certain guess at inward light;

And Mr. Walker observes of them, (*History of Independency*, part 2. p. 75.) "That in those days there was a close inquisition of godly cut-throats, which used so much foul play, as to accuse men upon the character of their clothes and persons."

v. 1156. *The physiognomy of grace.*] These *Tviers* pretended to great skill in this respect; and if they disliked the beard or face of a man, they would for that reason alone refuse to admit him, when presented to a living, unless he had some powerful friend to support him. "The questions that these men put to the persons to be examined, were not abilities and learning, but grace in their hearts, and that with so bold and saucy an inquisition, that some men's spirits trembled at the interrogatories; they phrasing it so, as if (as was said at the Council of Trent) they had the Holy Ghost in a cloke bag." (*Heath's Chronicle*, p. 359.)

Their questions generally were these, (or such like,) *When were you converted? Where did you begin to feel the motions of the Spirit? In what year? In what month? In what day? About what hour of the day had you the secret call, or motion of the Spirit to undertake and labour in the ministry? What work of grace has God wrought upon your soul?* and a great many other questions about *regeneration, predestination*, and the like. (See *Mr. Sadler's Inquisitio Anglicana. Impartial Examination of Mr. Neal's Fourth Volume of the History of the Puritans. Dr. Walker's Sufferings of the Episcopal Clergy*, part 1. p. 171.) They would try, as is observed by our Poet, whether they had a true whining voice, and could speak dextrously through the nose. (See the remarkable examination of an university gentleman, *Spectator*, No. 494.) Dr. Gwither in his *Discourse of Physiognomy*, (see *Philosophical Transactions*, vol. 18. No. 210. p. 119, 120.) endeavours to account for the expecting face of the Quakers, waiting the pretended Spirit; and the melancholy face of the Sectaries.

v. 1161. *By black caps, underlaid with white*] George Fox, the Quaker, observes, (*Journal*, p. 254.) "That the priests in those times had on their heads two caps, a black one and a white one." And Mr. Petyt, speaking of their preachers, (*Visions of the Reformation*, p. 84.) says, the white border upon his black cap, made him look like a black-jack tipt with silver.

Which *Serjeants at the Gospel* wear,
 To make the spir'tual calling clear.
 The handkercher about the neck, 1165
 (Canonical cravat of *Smec*,

*Now what a whet-stone was it to devotion,
 To see the face, the looks, and ev'ry motion
 O' th' Sunday's Levite, when up stairs he march'd;
 And first, behold his little band stiff starch'd,
 Two caps he had, and turns up that within,
 You'd think he were a black-pot tipt with tin.—*

A Satyre against Hypocrites, p. 6.)

Dr. Thomas Goodwin was called *Thomas with the Nine Caps*.

Pro Preside cui quemquam parem

(Dr. Otiven)

Vix Ætas nostra dedit.

En vobis Stultum Capularem, (Dr. Tho. Goodwin, vulgo dict. Nine Caps.)

Ad Clavum jam qui sedet.

Vid. *Rustic. Academiæ Oxoniensis nuper Reformatæ Descript. in Visitatione Fanatica*, A. D. 1648. *Londini impensis, J. Redmayne*, p. 15.

v. 1163. *Which Serjeants at the Gospel wear*] Alluding to the coif worn by Serjeants at Law. *Serjeant, Serviens ad Legem—Serjanti stantes promiscue extra (quæ) Repagula Curie, quæ Barros vocant, absque Pilei honore, sed tenui Calyptra, quæ Coyfa dicitur, induti, Causas agunt et promovent.* (*Spelmani Glossar.* p. 512.)

v. 1166. *Canonical cravat of Smec*] **Smectymnuus* was a club of five Parliamentary holders-forth; the characters of whose names and talents were by themselves expressed, in that senseless and insignificant word: they wore handkerchiefs about their necks for a note of distinction, (as the officers of the Parliament-army then did) which afterwards degenerated into carnal cravats. About the beginning of the Long Parliament, in the year 1641, these five wrote a book against Episcopacy and the Common Prayer, to which they all subscribed their names; being Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurstow; and from thence they and their followers were called *Smectymnuans*. They are remarkable for another pious book, which they wrote some time after that, entitled, *The King's Cabinet Unlocked*; wherein all the chaste and endearing expressions, in the letters that passed betwixt his Majesty King Charles I. and his royal Consort, are by these painful labourers in the devil's vineyard, turned into burlesque and ridicule. Their books were answered with as much calmness and gentleness

From whom the institution came,
 When church and state they set on flame,
 And worn by them as badges then
 Of spiritual warfaring men) 1170
 Judge rightly if regeneration
 Be of the newest cut in fashion :
 Sure 'tis an orthodox opinion,
 That grace is founded in dominion.
 Great piety consists in pride ; 1175
 To rule is to be sanctify'd :
 To domineer, and to controul,
 Both o'er the body and the soul,
 Is the most perfect discipline
 Of church-rule, and by right divine. 1180
 Bell and the Dragon's chaplains were
 More moderate than these by far :
 For they (poor knaves) were glad to cheat,
 To get their wives and children meat ;
 But these will not be fobb'd off so, 1185
 They must have wealth and power too ;
 Or else with blood and desolation
 They'll tear it out o' th' heart o' th' nation.

of expression, and as much learning and honesty, by the Reverend Mr. Symonds, then a deprived clergyman, as their's were stuffed with malice, spleen, and rascally invectives."

v. 1183. *For they, poor knaves, were glad to cheat, &c.*] See *History of the Destruction of Bel and the Dragon*, ver. 15.—"The great gorbellied idol, called the *Assembly of Divines*," (says Overton, in his *Arraignment of Persecution*, p. 35.) "is not ashamed in this time of state necessity, to guzzle down, and devour daily more at an ordinary meal, than would make a feast for *Bel and the Dragon*; for besides their fat benefices forsooth, they must have their four shillings a day for sitting in *constollidation*."

Sure these themselves from primitive
 And heathen priesthood do derive, 1190
 When butchers were the only clerks
 Elders and Presbyters of Kirks :
 Whose Directory was to kill ;
 And some believe it is so still.
 The only difference is, that then 1195
 They slaughter'd only beasts, now men.
 For then to sacrifice a bullock,
 Or now and then, a child to Moloch,
 They count a vile abomination,
 But not to slaughter a whole Nation. 1200
 Presbytery does but translate
 The Papacy to a free state.
 A common-wealth of popery,
 Where ev'ry village is a see

v. 1191. *When butchers were the only clerks*] The priests killed the beasts for sacrifice. See *Dr. Kennet's Roman Antiquities*.

v. 1198. *Or now and then, a child to Moloch.*] See *Jerem.* 31, 35. *Scot's Discovery of Witchcraft*, b. 11. p. 190. *Notes upon the Second Part of Cowley's Davideis*, vol. 1, p. 303. *Spectator*, No. 309.

v. 1203. *A commonwealth of popery.*] The resemblance of the Papist and Presbyterian, (under the names of Peter and Jack) is set forth by the author of a *Tale of a Tub*, (p. 207, 3d. edit.) "It was (says he) among the great misfortunes of Jack, to bear a huge personal resemblance with his brother Peter; their humour and disposition was not only the same, but there was a close analogy in their shapes, their size, and their mien: insomuch, as nothing was more frequent, than for a bailiff to seize Jack by the shoulders, and cry, *Mr. Peter, you are the king's prisoner*: or at other times, for one of Peter's nearest friends to accost Jack with open arms, *Dear Peter, I am glad to see thee; pray send me one of your best medicines for the worms.*"

"Those men, (the Presbyterians, says Lilly, *Life*, p. 84.) to be serious, would preach well, but they were more lordly than Bishops, and usually in their parishes more tyrannical than the Great Turk."

As well as Rome, and must maintain 1205
 A tythe-pig Metropolitan ;
 Where ev'ry Presbyter and Deacon
 Commands the keys for cheese and bacon,

“ To subject ourselves to an Assembly, (says Overton, *Arraignment of Persecution*, p. 36.) raze out Episcopacy, set up Presbyterian Prelacy, what more prelatical than such presumption?—You have so play'd the Jesuits, that it seems, we have only put down the men, not the function, caught the shadow and let go the substance.”

*For whereas, but a few of them did flourish,
 Now here's a bishop over every parish :
 Those bishops did by proxy exercise,
 These by their elders rule, and their own eyes.*

(*A long winded Lay-Lecture*, printed 1647. p. 6.)

*The pox, the plague, and each disease
 Are cur'd, tho' they invade us ;
 But never look for health, nor peace,
 If once Presbytery jade us.
 When every priest becomes a pope,
 When tinkers and sow-gelders
 May, if they can but 'scape the rope,
 Be princes, and lay-elders.*

(*Sir John Birkenhead revived*, p. 20.)

*Nay all your preachers, women, boys, and men,
 From Master Calamy to Mistress Ven,
 Are perfect popes, in their own parish, grown :
 For, to outdo the story of Pope Joan,
 Your women preach too, and are like to be
 The Whore of Babylon, as much as she.*

(*The Puritan and Papist*, by Mr. Abraham Cowley, 2d. edit. p. 5.) See Lord Broghill's Letter to Thurloe, concerning the Scotch Clergy. (*Thurloe's State Papers*, vol. 4, p. 41.)

v. 1208. *Commands the keys for cheese and bacon.*] 'Tis well known what influence dissenting teachers of all sects and denominations have had over the purses of the female part of their flocks, though few of them have been masters of Daniel Burgess's address—who dining, or supping with a gentlewoman of his congregation, and a large uncut Cheshire Cheese being brought upon the table, asked her where he should cut it? She replied, where you please, Mr. Burgess. Upon which he gave it to a

And ev'ry hamlet's governed
 By's Holiness, the Church's Head. 1210
 More haughty and severe in's place,
 Than Gregory and Boniface.
 Such church must surely be a monster
 With many heads : for if we conster

servant in waiting, bid him carry it to his house, and he would cut it at home.

Mr. Selden makes this observation, in his story of the Keeper of the Clink (Prison) (*Table Talk*, p. 106.) " He had (says he) Priests of several sorts, sent unto him. As they came in, he asked them who they were. Who are you ? (says he to the first) *I am a Priest of the Church of Rome*. You are welcome, (says the Keeper,) there are those who will take care of you. And who are you ? *A silenced Minister*. You are welcome too, I shall fare the better for you. And who are you ? *A Minister of the Church of England*. Oh ! God bless me, quoth the Keeper, I shall get nothing by you, I am sure ; you may lie, and starve and rot, before any body will look after you."

v. 1212. *Than Gregory and Boniface.*] Gregory VII. (before called Hildebrand) was a Tuscan by nation, and the son of a smith : whilst he was but a lad in his father's shop, and ignorant of letters, he by mere accident framed these words out of little bits of wood : *His dominion shall be from one sea to the other*. This is told of him by Brietius, *ad Ann.* 1073. as a prognostick of his future greatness. In the year 1073, on the 30th of June, he was consecrated Pope.—He was a man of a fierce and haughty Spirit, governed by nothing but pride and ambition ; the fury and scourge of the age he lived in, and the most insolent tyrant of the Christian world ; that could dream of nothing else but the promoting Saint Peter's Regale, by the addition of sceptres and diadems ; and in this regard he may be said to be the first Roman Pontiff, that ever made an attempt upon the rights of princes. (See *Mr. Laurence Howell's History of the Pontificate*, 2d. edit. p. 229, 230. *Hist. Hildebrand, per Bennonem Cardinalem*, folio Franc. 1581.)

Ibid.—— *and Boniface.*] Boniface VIII. was elected Pope, anno 1294—His haughty behaviour to crowned heads was insupportable ; for he was not content with the supremacy in spirituals, but claimed the right of disposing of temporal kingdoms : this is plain from the claim he laid to Scotland, as appears from his letter sent to our King Edward I. He sent it to Robert Archbishop of Canterbury, obliging him upon pain

What in th' Apocalypse we find, .1215
 According to th' Apostle's mind,
 'Tis that the Whore of Babylon
 With many heads did ride upon ;
 Which heads denote the sinful tribe
 Of Deacon, Priest, Lay-Elder, Scribe. 1220
 Lay-Elder, Simeon to Levi,
 Whose little finger is as heavy
 As loins of patriarchs, prince-prelate,
 And bishop-secular. This zealot
 Is of a mongrel, diverse kind, 1225
Cleric before, and *lay* behind ;

of suspension *ab Officio et Beneficio*, to deliver it to the King.—He demanded feudal obedience from Philip the Fair, King of France, which he disdainingly refused to comply with, returned this contumelious answer to his insolent demand: *Sciat tua maxima Fatuitas*, &c. a reply not a little grating to his Holiness. He was the first that instituted the Sacred Year at Rome, called the Jubilee—Nothing showed his insatiable thirst of power more, than that one clause of his Decretal, *De Majoratū et Obedientiā; porro subesse Humano Pontifici omnes creaturas humanas declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate Salutis. Extrav. Commun. lib. 1. tit. 8. cap. 1.* making the obedience of all creatures living to the See of Rome, an article of salvation. Certainly there never was a greater complication of ambition, craft, treachery, and tyranny in any one man, than in this Pope; whose infamous life justly drew this proverbial saying upon him, in after times: That he crept into the Papacy like a fox, ruled like a lion, and died like a dog. Vid. *Tho. Walsingham. Hist. Angliæ. Camdeni Anglica. Normannica*, &c. 1603. p. 62. (See more, *Hewel's History of the Pontificate*, p. 428, &c.)

v. 1217. 'Tis that the Whore of Babylon.] See *Revelat.* 17. 7, 8.

v. 1221. *Simeon to Levi.*] "Simeon and Levi are brethren; instruments of cruelty are in their habitation." *Genesis*, ch. 49. (Ed.)

v. 1227. *A lawless linsy-woolsy brother.*] Andrew Crawford, a Scotch Preacher; says Sir R. L'Estrange, *Key to Hudibras*. (See *Cleveland's Hue and Cry after Sir John Presbyter, Works*, p. 50.) But the Author of *A Key, explaining some Characters in Hudibras*, 1706, p. 12. says, it was William Dunning, a Scotch Presbyter, one of a turbulent and restless spirit, diligent for promoting the cause of the Kirk.

A lawless linsy-woolsy brother,
 Half of one order, half another ;
 A creature of amphibious nature,
 On land a beast, a fish in water : 1230
 That always preys on grace or sin ;
 A sheep without, a wolf within.
 This fierce inquisitor has chief
 Dominion over men's belief
 And manners : can pronounce a *Saint* 1235
 Idolatrous, or ignorant,
 When superciliously he sifts
 Through coarsest boulder other's *gifts*.
 For all men live and judge amiss,
 Whose talents jump not just with his. 1240
 He'll lay on *gifts* with hands, and place
 On dullest noddle *light* and *grace*,

v. 1232. *A sheep without, a wolf within.*] Or a wolf in sheep's cloathing, Matt. 7. 15. See Abstemius's fable of a *Wolf in a Sheep-skin*, with Sir Roger L'Estrange's reflection. *Fables*, part 1. fab. 328.

v. 1242. *On dullest noddle.*] Many of them 'tis plain, from the history of those times, were as low in learning, as the person mentioned by Mr. Henry Stephens, (see *Prep. Treatise to Herodotus*, p. 238.) who applying to a Popish Bishop for orders, and being asked this question, to try his learning and sufficiency: *Who was father to the four sons of Aymond?* [*Aymon*. qu.] and knowing not what to answer, was refused as insufficient: who returning home to his father, and shewing the reason, why he was not ordained; his father told him he was a *very ass*, that could not tell who was father to the four sons of Aymond. "See I pray thee, (quoth he) yonder is Great John the Smith, who has four sons; if a man should ask thee, who was their Father? would'st thou not say, that it was Great John the Smith? Yes (quoth he) now I understand it. Thereupon he went again, and being asked a second time, *Who was father to the four sons of Aymond?* he answered, it was *Great John the Smith.*" *Durandus's Reflection upon the Clergy of his Time*, might have

The manufacture of the Kirk,
 Whose pastors are but th' handy-work
 Of his mechanick paws, instilling 1245
 Divinity in them by feeling;
 From whence they start up *chosen vessels*,
 Made by contact, as men get meazles.
 So Cardinals, they say, do grope
 At th' other end the new-made Pope. 1250

been justly enough applied to these: *Aurei et argentei facti sunt calices, lignei vero Sacerdotes.* *Browne's Append. ad Fascicul. Rer. expetendar. et fugiendar.* cap. 6. p. 140. By the Author of a tract, intituled, *The Reformato precisely characted*, (p. 13. *Pub. Libr. Cambr.* 19. 9. 7.) their clergy are bantered upon this head: "He must abominate the Greek Fathers, Chrysostom, Basil, and all the bundle of such unwholsome herbs: also the Latins, whom the pope-bellied grey-heads of the town call St. Ambrose, St. Augustine, &c. the intricate schoolmen, as Aquinas, and our devilish learned countryman, Alexander Halensis, shall not come within the sphere of his torrid brain, lest his *Pia Mater* be confounded with their subtle distinctions: but by a special dispensation he may (for name's sake) cast an eye sometimes upon Scotus, and when he hath married a sister, upon Cornelius à Lapide."

v. 1249, 1250. *So Cardinals, they say, do grope—At th' other end the new-made Pope.*] * This relates to the story of Pope Joan, who was called John VIII. Platina saith, she was of English extraction, but born at Mentz; who having disguised herself like a man, travelled with her paramour to Athens, where she made such progress in learning, that coming to Rome, she met with few that could equal her; so that on the death of Pope Leo IV. she was chosen to succeed him; but being got with child by one of her domesticks, her travail came upon her between the Coliseum and St. Clement's, as she was going to the Lateran Church, and died upon the place, having sat two years, one month, and four days, and was buried there without any pomp. He owns, that, for the shame of this, the Popes decline going through this street to the Lateran; and that, to avoid the like error, when any Pope is placed in the Porphyry chair, his genitals are felt by the youngest deacon, through a hole made for that purpose; but he supposes the reason of that to be, to put him in mind that he is a man, and obnoxious to the necessities of nature; whence

Hold, hold, (quoth Hudibras) *soft fire*,
 They say, *does make sweet malt*. Good Squire,
Festina lente, not too fast;
 For *haste* (the proverb says) *makes waste*.
 The quirks and cavils thou dost make 1255
 Are false, and built upon mistake.
 And I shall bring you, with your pack
 Of fallacies, t' *elenchi* back;
 And put your arguments in mood
 And figure, to be understood. 1260
 I'll force you by right ratiocination
 To leave your *vitiligation*,
 And make you keep to th' question close,
 And argue *dialecticōs*:

he will have that seat to be called, *Sedes Stercoraria*." This custom is bantered by Johannes Pannonius, in an epigram turned into French, by Henry Stephens, (see *Prep. Treat. to his Apology for Herodotus*, p. 337.) and translated into English. The curious reader may see a draught of the chair, in which the new Pope sits to undergo this scrutiny, in the 2d vol. of *Misson's Travels*, p. 82.

v. 1253. *Festina lente*, not too fast, &c.) Vid. *Erasmii Adag.* chil. 2. cent. 2. prov. 1.

v. 1258.—*elenchi*.) Arguments that deceive under an appearance of truth. (Ed.)

v. 1262. *To leave your vitiligation*.] * *Vitiligation* is a word the knight was passionately in love with, and never failed to use it upon all possible occasions; and therefore to omit it, when it fell in the way, had argued too great a neglect of his learning and parts, tho' it means no more than a perverse humour of wrangling. The Author of a tract, intitled, *The simple Cowler of Agawam in America*, &c. p. 15. speaking of the Sectaries of those times, says, "It is a most toilsome task to run the wild-goose chase, after a well breathed opinionist; they delight in *vitiligation*," &c.

v. 1264. *And argue dialecticōs*.] That is, according to the rules of logic.

The question then, to state it first, 1265
 Is, which is better, or which worst,
 Synods or Bears. Bears I avow
 To be the worst, and Synods thou.
 But to make good th' assertion,
 Thou say'st th' are really all one. 1270
 If so, not worst; for if th' are *idem*,
 Why then, *tantundem dat tantidem*.
 For if they are the same, by course
 Neither is better, neither worse.
 But I deny they are the same, 1275
 More than a maggot and I am.
 That both are *animalia*
 I grant, but not *rationalia* :
 For though they do agree in kind,
 Specifick difference we find; 1280

v. 1277. *That both are animalia*] The metre of this line is very defective, but all the editions I have seen agree with this reading. Perhaps it might be written,

That both of them are animalia,
I grant, but not rationalia. (Ed.)

v. 1307, 1308. *Whelp'd without form, until the dam—Has lick'd it into shape and frame.*]

——— *Nec funera vulgo*
Tam multa informes urni, stragemque dedere.

Virgil. Georgic. 3. 246, &c.

Hi sunt candida, informisque caro, paulo muribus major, sine oculis, sine pilo, ungues tantum prominent; hanc lambendo paulatim figurant. (*Plinii Nat. Hist. lib. 8. c. 36.*) See this opinion confuted by *Sir Tho. Browne, Vulgar Errours*, b. 3. ch. 6.

So watchful Bruin forms with plastick care
Each growing lump, and brings it to a Bear.

(*Dunciad*, book 1. 99. 100.)

And can no more make Bears of these,
 Than prove my horse is Socrates.
 That Synods are Bear-Gardens too,
 Thou dost affirm ; but I say, no :
 And thus I prove it, in a word, 1285
 Whats'ever Assembly's not impow'r'd
 To censure, cursè, absolve, and ordain,
 Can be no Synod ; but Bear-Garden
 Has no such pow'r, *ergo*, 'tis none ;
 And so thy sophistry's o'erthrown. 1290

But yet we are beside the question,
 Which thou didst raise the first contest on ;
 For that was,—whether Bears are better
 Than Synod-men ? I say, *Negatur*.
 That Bears are beasts, and Synods men, 1295
 Is held by all : they're better then :
 For Bears and Dogs on four legs go,
 As beasts : but Synod-men on two.
 'Tis true, they all have teeth and nails ;
 But prove that Synod-men have tails ; 1300
 Or that a rugged, shaggy fur
 Grows o'er the hide of Presbyter ;
 Or that his snout and spacious ears
 Do hold proportion with a Bear's.
 A Bear's a savage beast, of all 1305
 Most ugly and unnatural ;
 Whelp'd without form, until the dam
 Has lick'd it into shape and frame :
 But all thy *light* can ne'er evict,
 That ever Synod-man was lick'd ; 1310

Or brought to any other fashion,
Than his own will and inclination.

But thou dost further yet in this
Oppugn thyself and sense, that is,
Thou would'st have Presbyters to go 1315
For Bears, and Dogs, and Bearwards too :
A strange chimæra of beasts and men,
Made up of pieces het'rogene
Such as in nature never met
In eodem subjecto yet. 1320

Thy other arguments are all
Supposures, hypothetical,
That do but beg, and we may chuse
Either to grant them, or refuse.
Much thou hast said ; which I know when 1325
And where, thou stol'st from other men,
(Whereby 'tis plain thy *light* and *gifts*
Are all but plagiary shifts :)
And is the same that Ranter said,
Who, arguing with me, broke my head, 1330

v. 1317. *A strange chimæra of beasts and men.*] Alluding to the fable of Chimæra, described by Ovid, *Metam.* b. 9. l. 646, &c.

*Quoque Chimæra jugo mediis in partibus ignem,
Pectus et ora leæ, caudam serpentis habebat.*

— *And where chimæra raves*

On craggy rocks, with lion's face and mane,

A goat's rough body, and a serpent's train. Mr. Sandys.

“The chimæra described to be such, (says Mr. Sandys, *Notes*, edit. 1640. p. 182.) because the Carian mountain flamed at the top, the upper part frequented by lions, the middle by goats, and the bottom by serpents. Bellerophon, by making it habitable, was said to have slain the chimæra : others interpret the chimæra for a great pirate of Lycia, whose ship had in her prow the figure of a lion, in the midst of it a goat, and

And tore a handful of my beard ;
 The self-same cavils then I heard,
 When b'ing in hot dispute about
 This controversy, we fell out ;
 And what thou know'st I answer'd then,¹³³⁵
 Will serve to answer thee again.

Quoth Ralpho,—Nothing but th' abuse
 Of human learning you produce ;
 Learning, that cobweb of the brain,
 Profane, erroneous, and vain ; 1340

in the poop of it a serpent ; whom Bellerophon took with a galley of such swiftness, (by reason of the new-invented sails) that it was called Pegasus, or the flying horse, the ground of the fable. (See *Notes upon Creech's Lucretius*, p. 151, 538, 541.)

v. 1329. *And is the same that Ranter said*] The Ranters were a vile sect, that sprung up in those times : Alexander Ross (*View of all Religions*, &c. 6th edit. p. 273, &c.) observes, " That they held that God, Devil, Angels, Heaven and Hell, &c. were fictions and fables ; that Moses, John Baptist, and Christ, were impostors ; and what Christ and the Apostles acquainted the world with, as to matter of religion, perished with them ; that preaching and praying are useless, and that preaching is but public lying ; that there is an end of all ministry, and administrations, and people are to be taught immediately from God, &c. See more id. ib. and *George Fox's Journal*, p. 29, and *Examinat. of Mr. Neal's Fourth Vol. of the History of the Puritans*, p. 59, 60. *William Lilly's Life*, 1715, p. 68.

Ibid. " A Ranter is a fanatic Hector, that has found out, by a very strange way of new light, how to transform all the devils into angels of light ; for he believes all religion consists in looseness, and that sin and vice is the whole duty of man. He is a monster produced by the madness of this latter age, but if it had been his fate to have been whelped in old Rome, he had past for a prodigy, and been received among raining of stones, and the speaking of bulls, and would have put a stop to all public affairs, until he had been expiated. Nero clothed Christians in the skins of wild beasts ; but he wraps wild beasts in the skins of Christians." *Butler's Genuing Remains*, vol. 2. (Ed.)

A trade of knowledge, as replete
 As others are with fraud and cheat :
 An art t'incumber *gifts* and wit,
 And render both for nothing fit ;

v. 1337, 1338. — *Nothing but th' abuse—Of human learning, &c.]*

The Independents and Anabaptists of those times exclaimed much against human learning ; and it is remarkable that Mr. D——, Master of Caius College, Cambridge, preached a sermon in St. Mary's Church against it, for which he was notably girded by Mr. Joseph Sedgwick, fellow of Christ College, in a tract, intitled, *Learning's Necessity to an able Minister of the Gospel* ; published 1653 ; to such we may apply the pun made by Mr. Knight, *Assize Sermon at Northampton*, March 30, 1682, p. 5. " That such men shew you heads, like those upon *clipt money*, without letters." And it was a pity that such illiterate creatures had not been treated in the way that the truant scholar was, (see *Sir K. Digby's Treatise of Bodies*, p. 428.) who upon a time, when he came home to visit his friends, was asked by his father, " What was Latin for bread ? answered *breadibus*, and for beer, *beeribus* ; and the like of all other things he asked him ; only adding a termination of *bus* to the plain English word of every one of them ; which his father perceiving, and (though ignorant of Latin) presently apprehending, that the mysteries his son had learned, deserved not the expense of keeping him at school, bad him put off immediately his *hosibus* and *shoosibus*, and fall to his old trade of *treading morteribus*." (See a story in the *Tatler*, No. 173.) Dr. South (*Sermons*, vol. 3. p. 500.) makes the following observation upon that reforming age : " That all learning was then cried down ; so that with them, the best preachers were such as could not read, and the best divines such as could not write : In all their preachments, they so highly pretended to the spirit, that some of them could hardly spell a letter : for to be blind with them, was a proper qualification of a spiritual guide ; and to be book-learned as they called it, and to be irreligious, were almost terms convertible : so that none were thought fit for the ministry but tradesmen and mechanics, because none else were allowed to have the spirit : and those only were accounted like St. Paul, who could work with their hands, and in a literal sense drive the nail home, and be able to make a pulpit before they preached in it.

" Latin (says he, *Sermon*, intitled, *The Christian Pentecost*, vol. 3. p. 544.) " unto them was a mortal crime ; and Greek, instead of being owned to be the language of the Holy Ghost (as in the *New Testament*

Makes *light* unactive, dull and troubled, 1345
 Like little David in Saul's doublet :
 A cheat that scholars put upon
 Other men's reason and their own ;

it is) was looked upon as the sin against it : so that in a word, they had all the confusion of Babel amongst them, without the diversity of tongues." (See *Sermons*, vol. 1. p. 172.)

*What's Latin, but the language of the beast ?
 Hebrew and Greek is not enough a feast ;
 Han't we the word in English, which at ease,
 We can convert to any sense we please ?
 Let them urge the original, if we
 Say 'twas first writ in English, so't shall be ;
 For we'll have our own way be't wrong or right,
 And say by strength of faith, the crow is white.*

A long-winded Lay Lecture, &c. printed 1647, p. 7.

v. 1339. *Learning, that cobweb of the brain.*] Ralpho was as great an enemy to human learning as Jack Cade and his fellow rebels : See the dialogue between Cade and the Clerk of Chatham, *Shakespeare's Second part of Henry VI.* act 4. vol. 4. p. 269, 270. Cade's words to Lord Say, p. 277, before he ordered his head to be cut off : " I am the besom that must sweep the court clean of such filth as thou art : thou hast most traitorously corrupted the youth of the realm, in erecting a *Grammar-School* : and whereas, before, our forefathers had no other books but the *score* and the *tally*, thou hast caused *printing* to be used ; and, contrary to the King, his crown and dignity, thou hast built a *paper-mill*. It will be proved to thy face, that thou hast men about thee, that usually talk of a *noun* and a *verb*, and such abominable words, as no christian ear can endure to hear." Or, Eustace, in Beaumont and Fletcher's *Elder Brother*, act 2. scene 2. or, *Rabby Busy* in the stocks, who accosts the Justice in the same limbo who talked Latin, (*Ben Jonson's Bartholomew Fair*, act 4. scene 6.) in the following manner :

Bus. " Friend, I will leave to communicate my spirit with you ; if I hear any more of those superstitious reliques, those lists of latin, the very rags of Rome, and patches of popery."

" 'Twas the opinion of those tinkers, taylors, &c. that governed Chelmsford, at the beginning of the rebellion, (see *Mercurius Rusticus*, No. 111, p. 32.) " That learning had always been an enemy to the gospel, and that it were a happy thing, if there were no Universities, and that all books were burnt except the Bible."

A fort of error, to ensconce
 Absurdity and ignorance, 1350
 That renders all the avenues
 To truth, impervious and abstruse,
 By making plain things, in debate,
 By art, perplex, and intricate :
 For nothing goes for sense, or *light*, 1355
 That will not with old rules jump right :
 As if rules were not in the schools
 Deriv'd from truth, but truth from rules.
 This pagan, heathenish invention
 Is good for nothing but contention. 1360

“ I tell you (says a writer of those times) wicked books do as much wound us, as the swords of our adversaries : for this manner of learning is superfluous and costly : many tongues and languages are only confusion, and only wit, reason, understanding and scholarship are the main means that oppose us, and hinder our cause ; therefore if ever we have the fortune to get the upper hand—we will down with all law and learning, and have no other rule but the carpenter's, nor any writing or reading but the score and the tally.” (*A Letter to London, from a Spy at Oxford*, 1643. p. 11.)

*We'll down with all the Versities,
 Where learning is profest,
 Because they practice and maintain
 The language of the beast :
 We'll drive the doctors out of doors,
 And parts what'ere they be,
 We'll cry all parts and learning down,
 And heigh then up go we.*

Collection of Loyal Songs, reprinted 1731. No. 7. p. 15.

v. 1346. *Like little David in Saul's doublet.*] See this explained, 1 *Samuel*, chap. 18. v. 9.

v. 1357, 1358. *As if rules were not in the schools—Derived from truth, but truth from rules.*] This observation is just, the logicians have run into strange absurdities of this kind. Peter Ramus, the best of them, in his *Logic*, rejects a very just argument of Cicero's as sophistical, because it did not jump right with his rules. (Mr. W.)

For as in sword-and-buckler fight,
 All blows do on the target light :
 So when men argue, the great'st part
 O' th' contest falls on terms of art,
 Until the fustian stuff be spent, 1365
 And then they fall to th' argument.

v. 1361. *For as in sword-and-buckler fight, &c.]* Our Author has repeated and expanded this thought in the following fragment on the controversy between Milton and Salmasius :

*As old knights-errant in their harness fought
 As safe as in a castle or redoubt ;
 Gave one another desperate attacks,
 To storm the counterscarps upon their backs :
 So disputants advance, and post their arms,
 To storm the works of one another's terms ;
 Fall foul on some extravagant expression,
 But ne'er attempt the main design and reason.—
 So some polemics use to draw their swords
 Against the language only and the words :
 As he, who fought at barriers with Salmasius,
 Engag'd with nothing but his style and phrases ;
 Wav'd to assert the murder of a prince,
 The author of false Latin to convince ;
 But laid the merits of the cause aside
 By those that understood them to be tried ;
 And counted breaking Priscian's head a thing
 More capital than to behead a king,
 For which h' has been admir'd by all the learn'd,
 Of knaves concern'd, and pedante unconcern'd.*

Butler's Genuine Remains, by Thyer, vol. 1. (Ed.)

v. 1363, 1364. *So when men argue, the great'st part—O' th' contest falls on terms of art.]* Ben Jonson banters this piece of grimace, *Explorata, or Discoveries*, p. 90. "What a sight is it (says he) to see writers committed together by the ears, for ceremonies, syllables, points, colons, commas, hyphens, and the like! fighting as for their fires and their altars, and angry that none are frightened with their noises, and loud brayings under their asses skins." (See *Sir Thomas Browne's Religio Medici*, 4to edit. 1672. 2d part, p. 51. *Observations upon it*, p. 109; *Guardian*, No. 36.)

Quoth Hudibras,—Friend Ralph, thou hast
Out-run the constable at last :
 For thou art fallen on a new
 Dispute, as senseless as untrue, 1370
 But to the former opposite,
 And contrary as black to white ;
 Mere *disparata*, that concerning
 Presbytery, this human learning ;
 Two things s' averse, they never yet 1375
 But in thy rambling fancy met,
 But I shall take a fit occasion
 T' evince thee by ratiocination,

v. 1368. *Out-run the constable.*] See *Ray's Proverbs*, 2d edition, p. 326.

v. 1373. *Mere disparata, &c.*] * “ *Disparata* are things separate and unlike, from the Latin word *disparo*.” Dr. Bret says, That the English Presbyterians of those times, as the Knight observes, had little human learning amongst them, though many of them made pretences to it: but having seen their boasted arguments, and all the doctrines, wherein they differed from the Church of England, baffled by the learned divines of that Church, that they found without more learning they should not maintain the ground they had left, notwithstanding their toleration: therefore about the time of the Revolution, they began to think it very proper instead of *Calvin's Institutions*, and a Dutch system or two, with Blondel, Daille, and Salmasius, to help them to arguments against Episcopacy, to read and study more polite books. It is certain, that the dissenting ministers have since that time both preached and wrote more politely than they did in the reign of King Charles II. in whose reign the Clergy of the Church of England wrote and published most learned and excellent discourses, such as have been exceeded by none that have appeared since. And 'tis likely enough the dissenting ministers have studied their works, imitated their language, and improved much by them.

v. 1382. *Already tir'd with other toil.*] This is only a hypocritical shift of the Knight's; his fund of arguments had been exhausted, and he found himself baffled by Ralph, so was glad to pump up any pretence to discontinue the argument. I believe the reader will agree with me, that

Some other time, in place more proper
Than this w'are in; therefore let's stop here, 1380
And rest our weary'd bones a-while,
Already tir'd with other toil.

it is not probable, that either of them could pretend to any rest or repose while they were detained in so disagreeable a limbo. (Mr. B.)

*Thus did the gentle Hind her fable end,
Nor wou'd the Panther blame it, nor commend :
But with affected yawnings at the close,
Seem'd to require her natural repose.*

Mr. Dryden's Hind and Panther.



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